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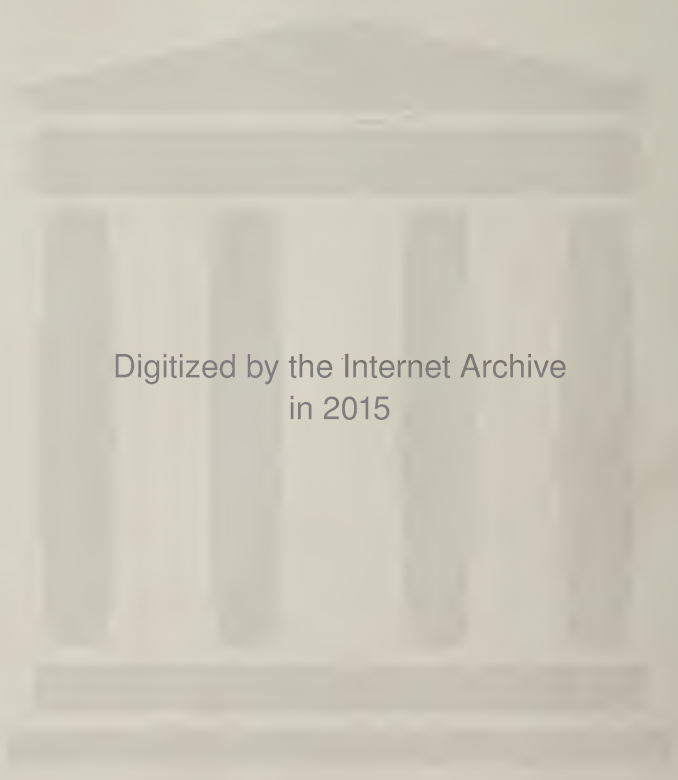
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Biography.



OBITUARY OF MRS. SUSAN POOR,

WIFE OF THE REV. DANIEL POOR, ONE OF THE AMERICAN

MISSIONARIES IN CEYLON,

WHO DIED AT TILLIPALLY, MAY 7, 1821.

A minute account of the sickness and death of Mrs. Poor, communicated by her surviving partner, was published in the *Missionary Herald* for the months of March and April last. It was our intention to publish this account at full length; but as we have not found room for so long an article, we have now endeavoured to compress the most interesting circumstances into a narrower compass. In doing this, we have preserved, as far as practicable, both the connection of the narrative, and the language of its author.

Mrs. Poor's last illness commenced on Monday evening, the 23d of April. On Tuesday evening, Mr. and Mrs. Spaulding came to our assistance, and continued with us. As Mrs. Poor continued ill, and medical advice appeared necessary, we sent, on Wednesday morning, for Dr. Scudder. On his arrival, he found that her symptoms were, in some degree, alarming. Powerful remedies were used for several days, without any favourable issue. During this time she was affected with severe pain.

On Thursday, in consequence of some unusual sensations of body, and more especially of some peculiar exercises of her mind that morning, she apprehended that the time of her departure was at hand. Under this impression, she began to address me. Having freely spoken of the strong consolations God had given her, she stated to me the views and feelings she had recently had, concerning the family and station.

"I have been enabled," said she, "this morning, to make a formal and an entire surrender of husband and children, and of all the affairs of the station, into the hands of God. The strong desires, which I have heretofore had, for continuing a few years longer, have been so entirely taken away, that even my beloved husband and children cease to be ties that bind me to the earth. Every cord is now broken. This is a victory that I have scarcely dared to hope for, and it is, to my mind, a sure indication that I shall not long be continued with you."

She then spoke of our past intercourse with each other, and of God's gracious dealings with us since we were united, especially in the work of the mission; and expressed a confident belief, that God would be with me, and comfort me in my solitary state, and bless my labours among the heathen. She appeared to take firm hold of the promises respecting the children of believers. She expressed strong confidence in the belief, that, though her children were left motherless

"I have been enabled," said she, "this

in a land of idolaters, God would be their Protector, and would raise up such friends as were necessary to watch over them. She urged the propriety of this belief, from the views she entertained of that covenant, which is well ordered in all things, and sure, and which she thought had been established with our house.

She expressed her thoughts concerning God's designs of mercy towards the heathen. The substance of her remarks on this subject was, that in view of what he had already done, and of the present indications of his Providence, she believed he would soon come down by his Spirit *like rain upon the mown grass*, and gather a people to the praise of the glory of his grace.

The earnest and confident manner in which she spoke on the two last mentioned subjects, was new and unexpected. Formerly, the idea of leaving her children in this land of moral darkness, was extremely painful to her. Although she had been abundant in her labours and fervent in her prayers to promote the salvation of the heathen, she was ever fearful and doubtful, as to what God would do for those of the present generation; but now her language was that of triumphant hope, and joyful anticipation.

She continued in a quiet state of mind, speaking often of the great goodness of God, in entirely weaning her affections from her family, and in giving her strong desires to depart and be with Christ.

"For some weeks past," said she, "I have dwelt with much interest upon the word IMMANUEL, as applied to Christ. But within a few days my thoughts have turned to him with peculiar delight, as bearing the name JESUS." She many times quoted the passage, *And his name shall be called Jesus; for he shall save his people from their sins.*

On reviewing her conduct for several months previous to her late illness, I now discover many reasons for believing that the Lord was, in a special manner, preparing her by his grace for this season of trial. One of the many circumstances to which I here refer, was, that several weeks before her death, she proposed that we should regard every Friday as a season of special prayer.

As I stood by her bed side with a Bible in my hand, while she lay in a suffering state, she took the Bible, and directed me to the 118th Psalm, 14th verse and onward, as expressing her feelings.

On Friday we continued the active use of powerful medicines with much hope of her recovery. About 4 o'clock, an unfavourable change took place, which she considered a sure indication of the approach of death, and a special call to her to set her house in order.

After speaking of the quietude and peace of mind she felt, she began to address me as from the borders of the eternal state. She repeated, with some additions, the same sentiments she expressed on the morning of the preceding day. She commended me to the kindness of the brethren and sisters in the mission, and to God; and rejoiced in the prospect of our being soon united in the mansions above.

She then spoke of her own life and conduct; of her numerous offences; how unfaithful she had served her God and Saviour; and how undeserving she was of the numerous blessings he had bestowed upon her; but that, notwithstanding her guilt and unworthiness, she indulged confident hopes of pardon and acceptance with God, through the blood of Christ. She expressed a lively sense of God's goodness in manifesting himself to her in a special manner, at this hour of extremity; in his taking away the sting of death; in giving her peace of mind; and in filling her soul with precious foretastes of the joys of heaven. It did indeed appear, from her observations, especially from the manner in which they were made, that her fellowship was with the Father and with the Son Jesus Christ. She begged us to be faithful with her in that critical hour, if we perceived that she was in danger of deceiving herself.

After a short interval, she spoke of those dear babes she was about to leave. She adverted, with expressions of gratitude, to the exercises of her mind concerning them, on the preceding day; and observed, that she had committed them into the hands of God, and had no desire to see them again. She then pointed out

the good and bad qualities of each of them; commended them to the kind care of the sisters present; and entreated them to bear with their defects, and to watch over them while they continued in this heathen land, adding, "God will reward you for all you do for them."

She then addressed the brethren and sisters present, and sent messages to some who were absent. She observed, that she had a good hope that they were all the dear children of God; that she had a love for them all; and left them with the expectation of being united with them in the world to come. She pointed out some particulars wherein she thought, that, as a body of Missionaries, or a church of Christ, we had all been deficient in duty towards each other. She advised to the use of some special means for watching over each other's souls, and for promoting the growth of divine grace in the heart. She urged the importance of our making it one *distinct object of pursuit*, to grow in the knowledge of the word of God.

For several years past she has often expressed the idea, that she did not originally expect to do more, or to see more accomplished in furtherance of the object of this mission, than she had already witnessed. Several months ago, when we were endeavouring to establish Tuesday schools for females, in villages near the station, and when it was in contemplation to admit several persons, the first fruits from the heathen in this place, to the ordinance of baptism and the Lord's supper, she observed, "that if she saw those two objects accomplished, she should be ready to say, with Simeon, *Now lettest thou*, &c. She witnessed the latter the day before her last sickness commenced. The schools had been previously established.

During the time of her remarks on the subjects abovementioned, she was more free from pain than she had been for several days before, and her mind was composed and active as usual.

After lying quiet for some time, she requested me to bring from her writing desk, her covenant, which she wished to have read. This paper I discovered, for

the first time, a few weeks previous to her last illness. It contains a formal dedication of herself to God, and an enumeration of the blessings she wished him to bestow upon her. Having read the covenant, she observed, "the Lord has been faithful on his part; he has done all things well; but I have been unfaithful; I have many times broken my engagements; I have forfeited all claim to the blessings of the covenant; yet it is a covenant *well ordered in all things and sure*." "Yes," said she, (repeating the words of the covenant,) "He does look down with pity upon his languishing, dying child; he does embrace me in his everlasting arms, &c." The date of this paper is Salem, Jan. 11th, 1811.

Towards evening Dr. Scudder and Mr. Richards thought it their duty to inform us that they could indulge little or no hope of her recovery. She received this information with a smile, observing, "that it was a confirmation of her own opinion." A new excitement appeared to be given to her mind. "Now," said she, "I think I can see my children once more; where are they?" After they were called in, she gave each of them a parting embrace and kiss, and made some observations similar to those already related. She then commended them to God, in a fervent prayer, beginning with "Lord Jesus, receive these Lambs," &c. In this prayer she expressed much confidence in the belief that God would not forsake them.

She then expressed a wish to have the servants called around her. As this occasioned some alarm, the native boys and girls connected with the family hastily entered, and filled the room. Addressing the servants in their own language, she told them that she should soon leave them. She reminded them of what she had often said to them concerning their souls, and exhorted them to prepare for death, by turning from their idols, and by repentance and faith in Christ, the only Saviour. She spoke to the native school girls to the same effect. Then taking Nicholas, my native assistant, by the hand, she addressed him as a brother of the church—pointed out his duty and obligations to the heathen, and exhorted

him to do what he could to aid me in the work of the mission. Afterwards she took Niles and Jordan by the hand, (two native boys who joined the church on the preceding Sabbath,) and addressed them in Tamul as her children, and as babes in Christ; solemnly warned them against drawing back; encouraged them to persevere; and expressed a hope that she should meet them at the right hand of Christ. She again expressed her belief, in strong terms, that God would soon visit the heathen in mercy. She prayed fervently for their salvation, and for the prosperity of Zion.

In the course of the evening she gave many directions concerning the temporal affairs of the family and station. Her mind continued to be in a sweet and heavenly frame. Frequently she would abruptly exclaim, "What a wonder! what a wonder! that even I should have such joy and peace in this hour. It is more than I prayed for. I can say, with Brother Warren, 'is this death?' Yes, this is death. O that was a good exhortation which he sent to us. 'Be ye faithful unto death.' But I do not see the kind angel whom he saw; yet I can trust in Jesus."

On being raised up in bed to take some refreshing drink; "My Master," said she, "in his last extremity, had gall and vinegar to drink; he was forsaken by his friends, and even by his heavenly Father; but I have every comfort, am surrounded by beloved brethren and sisters, and have the light of God's countenance. Oh, he graciously smooths the way through the dark valley."

She was more free from pain during the night, and had more quiet sleep than she had enjoyed for four days previously. Whenever she awoke from a short season of repose, she spoke as one very near the heavenly state. She often repeated some parts of "The dying Christian." Once on waking she whispered, with much emphasis, "Lend, lend your wings."

At midnight we thought her departing, and called the brethren and sisters to witness the solemn scene. Her pulse nearly ceased to beat. She however revived, and appeared to have a little more strength.

During the night she had an unusual degree of tenderness and sweetness of spirit. She continually expressed a lively sense of gratitude towards every one who rendered her the least assistance, and toward God for providing for her such friends.

On Saturday morning about 10 o'clock, Mr. Chater, Baptist Missionary from Colombo, came to Tillipally. Immediately on his arrival, she requested, as was her practice, when Christian friends came, to unite with him in prayer and thanksgiving. As Mr. Chater was about to lead in prayer, she requested us to sing the hymn,

"Jesus, with all thy saints above."

After we had sung a part of the first verse, Mrs. P., to the astonishment of all, joined with much elevation of spirit in singing. Though her voice was tremulous and weak, it was as loud as usual, and to our ears much more melodious. It appeared that every strain must be the last effort she could possibly make. She, however, continued through the hymn, and sung the last verse with more animation than the preceding. The last line of the hymn is,

"Or saints to feel his grace."

Her mind appeared to fasten upon the last word, which she protracted a little in singing, and then exclaimed, "O to grace how great a debtor." But here she sunk down, being quite exhausted. We, who commenced the singing, were so deeply affected by the scene before us, that several times no voice of the company was heard but that of Mrs. Poor.

As we were about to kneel down by her bed side, Mr. Chater observed, "Let us not *pray* but *praise*." He then gave most hearty thanks to God, for the special manifestations of his grace to his dying child, in which she evidently joined with great delight. "I have *much*," said she, "for which to praise God; but the victory is not yet complete. I am still on the enemy's ground, and we must watch unto prayer."

About eleven o'clock, Mr. Meigs, and Mr. Knight, Church Missionary from Nellore, came to see us. After leading in prayer, at her request, we sung the hymn,

"And let this feeble body fail,
"And let it faint and die."

Mrs. Poor's feelings strongly prompted her to join in singing, which she several times attempted to do, but her strength would not permit. At twelve o'clock we thought her departing; but she again revived, and at four o'clock, P. M. her symptoms became more favourable. We had a gleam of hope that she would be spared to us. When she understood that this was her case, she expressed by her countenance much disappointment and regret; but soon observed, that she had given herself to the Lord, and would endeavour to be resigned to his will.

In the evening, our kind friend, Mr. Mooyart, came, to whom she made several remarks expressive of the joyful state of her mind, in prospect of a speedy departure.

In order to prevent repetition, and to give some just idea of Mrs. Poor's case, it may be observed, that, during almost the whole season of her illness, her bodily sufferings were great. It rarely happens that a sick person requires so great and constant attention as she required. Four watchers, besides native attendants, were requisite every night. It also rarely happens, that it is practicable for a sick person to be so constantly attended by so many beloved brethren and sisters, as were with her on this occasion. The means of contributing to her comfort were in proportion to her wants. Two skilful physicians belonging to our own mission were almost constantly with her; and many articles of bedding and clothing, which were greatly needed, were furnished from our several stations. Nor were her spiritual necessities less numerous, or less abundantly supplied. She needed to be fed almost constantly with the milk of the Word—with the bread and water of life. She very frequently spoke to herself, to those around her, and to God, in psalms and hymns and spiritual songs—and requested those present to read to her select portions of the word of God, to which she directed. Her mind never appeared to be more active and energetic. She spoke freely on a great variety of subjects, and her remarks,

though often in a whisper, were emphatic and impressive.

On Sabbath morning she observed, "This is a delightful day. I think I shall go to-day, and that my everlasting Sabbath will begin." After lying some time in a low and sinking state, she exclaimed, with much expression of feeling, "Now I see my Jesus." Do you see him, said I? "O yes—all bright and glorious;" and then repeated, "*all bright and glorious.*" She then covered her eyes and said, "O keep me from beholding these earthly things. I wish to see only spiritual objects." After a little repose, "Perfect love," said she, "casteth out fear. I have not perfect love, and yet fear is *almost*, and sometimes *quite* cast out."

In the course of the forenoon, she spoke Tamul with the native female servants around her, and said, "I am now going, I am very happy, I am going to be with Jesus. You also must prepare to die. If you would die happy, you must receive Jesus."

After being a little refreshed, she repeated, or rather adopted as her own, most of the Apostle's prayer in Ephesians, iii. 16, &c. *Strengthen me with might, by thy Spirit, &c. &c.* then forcibly added, "Strengthen me, O Lord, by thy word—thine own precious word—that *blessed word*, which this people despise, but in which thou hast caused thy servant to hope." On her waking from sleep, I asked her, whether she still kept her hold on Jesus? "O yes" said she, "I have a sweet frame. I think it will be continued to the end. It appears but a very little way across the river."

In the evening, Mr. Mooyart came into the room, and asked her if she still trusted in Christ. "I am resting," said she, "in his arms.—Some sinful thoughts;—much bodily distress." Several times, in the course of the day and evening, she observed, faintly, "Why this lingering—why this lingering—hush—patience, patience."

Her sufferings greatly increased. She seemed, however, to have remarkably clear and lively views of divine truth. About 12 o'clock at night, while lying

in a state of extreme suffering, almost insensible to every thing around her, she broke out with a loud voice in a long prayer. She began by praying that the Lord would show her wherefore he contended with her. "Has not Jesus suffered enough? Why then should I thus suffer? O Lord, look down upon thy languishing, dying child. But if it be necessary for me to be conformed to my suffering Saviour, O Lord, grant me patience to endure it. I fly to thee, O my beloved. 'Other refuge have I none.' I seek no other. I have sought no other. Thou art my beloved. O take me from this suffering state. Receive me to those mansions of peace, and joy, where the Father dwelleth; where the Son dwelleth; where the Holy Ghost dwelleth; where the four-and-twenty elders dwell; where, with united heart and voice, they sing, "*Unto him that loved us, and washed us in his own blood, &c.*" These were but a part of her expressions. Soon after, she was almost entirely relieved from her distress, and slept quietly till morning.

Monday. She lay in a weak and languishing state, having a desire to depart. It appeared, from her occasional remarks, and quotations from Scripture, that her thoughts were directed, with interest, to divine subjects, particularly to the doctrine of the resurrection. Several times, during her sickness, she repeated the verse,

"Corruption, earth, and worms
 Shall but refine this flesh,
 Till my triumphant spirit comes
 To put it on afresh."

About one o'clock P. M. she roused from a slumbering state, and appeared to have an unusual degree of vigour, both of body and mind. She requested me to read to her from the Word of God. I told her she doubtless recollected the rich provision for passing Jordan, which Mrs. Graham made, and that I would read those extracts from Scripture, which are contained in her life. She was pleased with the proposal; and as I read and paused at short intervals, she made many short but striking comments upon the passages read. Her remarks at this time, were indicative of a mind exquisitely alive to

perceive the moral beauty, and to feel the supreme importance of divine truth.— Those passages which most clearly brought to view the atoning sacrifice for sin, by the blood of Christ, attracted her attention with the deepest interest. She regarded them as the foundation stones of that building, in which she had taken refuge, and in which she could quietly rest, even in view of the great day of the wrath of the Lamb.

In the course of this reading and conversation, which continued some hours, "We all are, I think," said she, "deficient in our thanksgiving to God, in not particularly remembering those exhibitions of his character which were made in his devising and commencing the wonderful plan of redemption. We appear to regard it as a thing of course; and to have our thoughts occupied mainly with the consequences of the plan."

After I had read nearly all the extracts from Scripture which Mrs. Graham made, Mrs. Poor observed, "Brethren, do again examine me. For is it not possible that I may be under a mistake? I wish you to repeat what you consider real evidences of grace, or proper qualifications for heaven." As she and I had recently read Dr. Dwight's Sermons on the evidences of regeneration, I followed nearly his order, in bringing to her view the evidences she wished to hear stated. As they were proposed to her one by one, she, with great discrimination, as in the light of eternity, and tremblingly alive to the danger of being deceived, applied them to herself, and drew the conclusion, often with confidence, in her own favour. The following is a specimen of the manner in which she treated this subject:—

'Love to the brethren,' said I, 'is another evidence much insisted on by the inspired writers.' "Here," said she, "I must think. I cannot say that I have loved *all* who are in reality the disciples of Christ. I can conceive that the image of Christ may often be obscured in a real Christian; or owing, it may be, to some fault in us, perhaps for the want of proper knowledge or intercourse, we may not clearly see the image which really exists.

But examining myself on this point, I can with confidence say, that I have considered the saints to be the *excellent of the earth*; and that in them has been all my delight; and that those in whom I have seen the brightest evidences of piety, have been the friends dearest to my heart."

I then asked her whether she could adopt the language of the Psalmist, *Whom have I in heaven but thee, &c.* "Here," said she, "I cannot doubt." She then repeated those words in the form of an address, or rather as an appeal to God. Several times during her sickness, when perfectly quiet, both in body and mind, she observed, "Much as I have loved, and do still love my dear husband and children, I wish to remain with them no longer." As I was removing her from one bed to another, she gave me a kiss, and observed, with an affectionate but solemn tone of voice, "I wish to be in your arms no more, but to rest in the arms of my Saviour." Her mind often turned with much interest to the subject of our being re-united in the worship and service of God above.

After remaining quiet for a short time, she said, "I have a great degree of calmness and peace of mind, but no ecstasies. Did he promise to give ecstasies in this hour? I feel that I am near heaven."

Between nine and ten o'clock, both Mrs. P. and all present, thought she was about to depart. Her whole deportment was that of a person held between this and the heavenly state. "Last Sabbath," she observed, (meaning the Sabbath preceding the last, when the first fruits from the heathen in this place were received into the church,) "With desire I desired to eat the passover once more, and God permitted me to do it. I thought it would be the last time. I wish now to have a glass of wine with you, and to take my leave of you all." As she repeatedly made this request, we improved the first favorable opportunity. The brethren and sisters present, being seven in number, besides myself, stood around her bed, and brother Richards invoked a blessing. Being then raised up, by several persons, she took the glass, and said, "This wine, emblematical of that blood which was

shed for the remission of sins, even my sins, I now share with you for the last time, till we meet in our Father's kingdom." After her, each of the brethren and sisters drank, and exchanged with her the parting kiss. As she embraced us, she invoked a blessing upon each, or made some pertinent remark by way of exhortation. Perceiving that she was failing, we were obliged to hasten. Her last words at this time, and which we thought would be the last she would utter, were "thanks for all—thanks for all." She then lay for some time, unable to speak. Soon after she revived a little, and it being between twelve and one o'clock, most of the company retired to rest. She became more wakeful, and was much inclined to converse. Her conversation and whole deportment were unusually interesting. On seeing some one eating grapes, she asked, whether she might be permitted to taste one. A cluster was then brought, from which she took some. "Do you know," we inquired, "of what you should be reminded by these clusters?" "O yes," she replied, nodding her head and smiling, "May the Lord give you the spirit of Caleb and Joshua. It is your business to search out the goodly land, to bring back the clusters, to hold them up to the view of the people, and allure them forward to Canaan." "And so give them a taste for the fruit?" "That you can't do," said she, "That is God's work."

This question concerning the grapes, was asked in reference to the habit of mind, which in a remarkable manner attended her during her sickness, of making use of the objects around her to bring to remembrance divine truths. The following are specimens of this:

On being raised up in the night to take medicine in front of a window which was open, "Surely," said she, with much solemnity, "there is outer darkness, but I think I shall not dwell there." On seeing the dry leaves fall from a tree near the house, "That tree, whose leaves are for the healing of the nations, shall never wither." On bathing her feet in water, "Soon I shall bathe in the pure fountain." On drinking water, "Shortly, I shall not need this—there will be in me a well of

water springing up into everlasting life." At another time, "He giveth the water of life." Many times, on receiving wine, or other drink, "These are not the cordials that I shall soon have." "He will give me more refreshing cordials." Allusions of this nature were numerous.

She slept at short intervals. Her mind, when she was awake, was very active, both on temporal and spiritual subjects. She conversed with great particularity respecting persons and things, and gave many directions on various subjects. "I think," said she, "I ought to do every thing I possibly can do, that may, in any way, tend to promote friendship—the welfare of the mission—or the future comfort of my dear husband." She whispered several things to me relative to the state of my affairs, after her departure. Several times during the night, after settling some small matters, she composed herself to rest, saying, "That is all. I have now done with this world; I have done with it." But after lying a few moments, "I have one other thought. I have one or two things more which I must mention, then I have done." Thus she continued speaking on a variety of subjects, during the greater part of the night. Once, on waking, she repeated the verse,

"This life's a dream, an empty show;"

and then added, "I am now *dreaming*, but soon I shall see realities."

About four o'clock (Tuesday) her pulse nearly ceased to beat, and we were again alarmed. A few hours after, being a little revived, she expressed some surprise on finding herself here on earth, with a prospect of continuing even another day. She referred to the parting embrace she gave us the preceding evening, and observed, "I thought life would go out before I could take leave of all."

At morning prayers, we sung the hymn founded on the words of Simeon. *Now lettest thou thy servant depart*, &c. She joined in singing a part of several verses. As I sat by her bed side, and was not careful to suppress the rising tear, she gave me a look of surprise, and said, "But will you faint now? Having witnessed how bountifully the Lord has dealt with me, and

having yourself experienced such a special support!" She continued better through the day, and we began to indulge hopes of her recovery. "I think" she observed to me, "The Lord continues my life a little, that I may arrange some affairs which will contribute to your comfort." At another time, referring to the same subject, "Hezekiah had fifteen years added to his life, that he might settle the affairs of his kingdom. Perhaps fifteen days will be added to my life, that I may settle my small affairs." She continued quiet through the night, and the physicians were active in the use of means, with increasing hopes of her restoration.

On Wednesday morning she requested us to read the 116th Psalm, as being expressive of her feelings in view of God's dealings with her. "I can say," said she, "that in reference to my sufferings on Sabbath eve, and at some other seasons, the pains of hell gat hold upon me; but the Lord was very gracious to my soul." As she appeared to be better, most of the brethren and sisters left us. At one o'clock, it being our stated season for prayer, she requested us to read some of the predictions relative to the rising glory of the church; saying, that her thoughts had been much turned to that subject. We read the 60th chapter of Isaiah, in which she appeared to be deeply interested.

On Thursday morning, her mind was again turned, with deep interest, to the promises relative to the church. We read, at her request, the 52d chapter of Isaiah, and sung the 23d Psalm, L. M. But little alteration appeared in her case during the day. At night she was very restless, and most of the time exercised with acute pain.

Friday morning I was waked from sleep by her singing. Perceiving something peculiar in her voice and manner, I rose up hastily, and was deeply affected on learning that her singing was the effect of delirium. About nine o'clock she was relieved from her distress, and was in a most joyful state of mind. The very name of Jesus was truly transporting to her soul.

He was, indeed, in her view, *the Chief among ten thousand, and altogether lovely.* She requested me to read some hymns to her, and directed me to those beginning with the following lines, and some others.

God, my Redeemer, lives.

Father, I long, I faint to see.

He lives, the great Redeemer lives.

My God, my life, my love.

My God, my portion, and my all.

Afterwards she fell into a drowsy state, and thus continued, through the day.

On Saturday morning she had some alarming symptoms. But as she was free from pain, and had a little strength, she set about settling some small affairs, agreeably to the directions she gave when she thought herself departing. During her sickness, a silver urn, designed for a sacramental vessel, was brought home in an unfinished state. She called for that, and gave particular directions how she would have it finished. "I have often thought," said she, "that if we could furnish our own tables as we do, it is wrong that the table of the Lord should appear so mean. I wished to have it furnished in a manner suitable for the king. I hope he will not despise my offering." She expressed a wish to attend to several other matters, but her want of strength would not permit.

In the afternoon, she said, "to-morrow will be the Sabbath; you must now leave me, and prepare to meet the people. See that you provide for them things new and old." During the night she was in some respects more unwell. Toward morning she had some peculiarly elevated views of divine things. It was a source of uneasiness to her, that she could not keep herself fully awake, to enjoy these heavenly views, which, without any effort on her part, appeared to break in upon her soul. She spoke with much animation of its being a joyful Sabbath—that it very aptly represented that everlasting Sabbath of rest, which she expected to enjoy in the New Jerusalem. Her mind was much directed to the state of the mission, and to the peculiar duties of the brethren and sisters as missionaries. "Though I feel myself," said she, "to be a weak

woman, I have strong desires to speak freely with the brethren on the importance of diligence and fidelity in the service of Christ among the heathen. I can now lay aside every feeling of restraint, and say all that is in my heart."

She spoke freely with those who were present, and expressed a wish to see others, who were absent. The substance of her conversation was to point out in what manner she thought the different talents of individuals might be improved to the best advantage in the mission, and in what respect she thought we were in danger of not doing all that might be done.

As our arrangements had been unexpectedly made for brother Spaulding to preach in the church, I thought to spend the day with Mrs. Poor. But after the conversation to which I have referred, "I think," said she, "that no one who has a heart and tongue to speak for Christ, should be idle on the Sabbath, and I cannot consent to your remaining at home with me." Perceiving how she felt on the subject, I went out and preached from house to house. On my return, between twelve and one o'clock, she inquired with much earnestness, "Have you preached the word in faith? You can have no success without faith." She made similar observations to brother Spaulding when he came from the church. She then told me how great her joys had been;—that she never had such a Sabbath before. "I can say, with brother Warren, I have had as great joys as this weak frame could endure. I can now understand what Brainerd means by his strong expressions of devotion to God in all circumstances, whether in life or death." She several times spoke of two bright views, which she had in the forenoon, and which she wished to relate.

As brother Richards was about to take leave of us, some unfavorable symptoms appeared in Mrs. P's case. It was soon evident that our fears were well founded. Such was the nature of her case, that we were obliged to consider her present symptoms a sure prelude to a speedy departure. On being told that she could

expect to continue but a few hours, it was evident the information afforded her much pleasure. She appeared to gird on anew the *armour of God*, and to put herself in a waiting posture for the coming of her Lord. At intervals she conversed with freedom. In her observations she manifested a great degree of tenderness and affection for those around her. When speaking with me of the many worldly cares in which I might be involved after her decease, she quieted herself by saying, "But I think you will not be called to leave the preaching of the Gospel to serve tables. The Lord will, I trust, raise up some *deacon* to relieve you." The success of the Gospel among the heathen was a subject which continued to engage her attention with much interest. She several times observed, that as she had something further to say, which might affect our mission, she hoped to continue another day. She expressed a wish to see the brethren and sisters once more, especially some of those who had not been able to be with her during her sickness. Her whole appearance was very different from what it had been before on such occasions.

About nine o'clock the brethren, Scudder and Winslow, came. Between one and two o'clock on Monday morning, after Mrs. Poor had slept a short time, we made several unsuccessful attempts to arouse her. From her manner of breathing, we thought she must soon sleep the sleep of death. After we succeeded in awaking her, she appeared to have something of great importance to communicate to us. She spoke, as nearly as can be recollected, in the following manner: "Brother Richards, you have been very near the eternal world; but not so near as I have. I know things which none of you know. I *do* think I shall not depart till I have been permitted to relate what I have seen. Mr. Tennent was permitted to do this. The apostle Paul also; whether in the body or out, I know not." It appeared, from some of her remarks at this time, that her mind was in a wandering state. When, however, she was by any means diverted from this subject, she would immediately return to it again with interest.

After speaking for some time, she observed, with much emphasis—"but I must go on to relate:—and first, there is an immortal state!" She repeated this several times; but appearing to find it extremely difficult to confine her thoughts to any subject, she soon fell asleep.

A few hours after this she was more wakeful, more restless in body, and less in possession of her reason. She had, however, several short seasons of quietude, in which she expressed her confidence in Christ, and requested to join with us in prayer.

As we stood watching her symptoms, "a steward," said she, "should be just in small matters, as well as in those of more importance." She then called for some cloth which had been recently purchased, and told what part she had charged to the boarding school, and what to the family. She also made a present of cloth to a native female servant, who had faithfully attended her in her sickness.

As she lay quietly upon her bed, she suddenly exclaimed, "The tempter is here! I feel that he is here!" I told her we would unite in prayer, and that he would flee at the name of Jesus.

While we were engaged in prayer, she broke out with a triumphant tone of voice, "Glory be to God the Father,—to God—the Father,—to God the Holy Ghost!" She then lay quiet. We soon found that she was unable to speak or to hear what we said to her. She breathed shorter and shorter, and in the course of fifteen minutes quietly fell asleep in Jesus. This event took place on the 7th of May, a few minutes before seven o'clock A. M.

At six o'clock in the evening we interred her remains in a spot of ground near the church. The missionaries in the district, who had assembled at Batticotta to observe the monthly prayer meeting, were present at the funeral. On the following Monday evening, brother Chater preached an occasional sermon at Jaffna, in the Wesleyan Chapel, from Psalm cxvi. 15. *Precious in the sight of the Lord is the death of his saints.*

My feelings powerfully prompt me to pen some of the many reflections which

crowd upon my mind, while contemplating the life and death of the deceased. But I shall only observe, (and I would make the observation to the praise of God's grace, as a testimony to the truth of the exceeding great and precious promises given unto us,) that so deeply is my mind penetrated with a sense of God's distinguishing mercies towards my dear partner—so elevated and impressive were the views of divine things which I obtained, while accompanying her to the gates of the City—and such are the lively hopes which I now indulge of a joyful resurrection, and a glorious immortality, that I have been more inclined, since my bereavement, to the delightful duties of praise and thanksgiving, than to weeping and mourning. I do, however, occasionally feel, that should I lose sight of these glorious objects, I could not sustain the grievous stroke with which I have been smitten.

I do therefore, earnestly entreat the friends of missions to pray, that the Saviour may be with me, agreeable to his last promise; and, especially, that the scenes, which have been recently witnessed in this place, may be made instrumental in the conversion of many of

those heathen, for whom the deceased laboured and prayed, and in whose presence she died, bearing testimony to the truth as it is in Jesus.

I cannot satisfactorily close this account, without making an additional remark, although it may appear to be out of place.

Mrs. Poor, after a short season of faintness and distress, addressed me with much solemnity, and said, "Be sure that you warn my *children*, my *friends*, and *others*, not to put off the preparation for death till sickness comes. Even if they make it their great business while in health, to prepare for heaven, it will be quite enough in this hour to contend with the pains of death, and to summon the evidences, that their title to everlasting rest is secure and valid." I too would add, by way of contrast to what I witnessed, how inexpressibly great must be the misery of him, who in his last sickness, for the first time alarmed, seriously thinks of escaping from the bondage of Satan, and of seeking that Saviour, who till then had been disregarded and despised. O my soul, come not thou into such secrets.



OBITUARY OF ABRAHAM, A MALABAR CONVERT,

WHO DIED AT TRINCOMALEE, JULY 19, 1821, AGED 48 YEARS.

(From the *London Missionary Register*.)

The Heathen Name of this Convert was Surian, which signifies the Sun. After his conversion he became Head Schoolmaster, in connection with the Wesleyan Mission at Trincomalee. Of his character and death, Mr. Carver, Missionary at that Station, gives the following account:—

The loss which we have suffered by the death of this respectable man, will not be easily repaired. His upright character, his venerable appearance, his simplicity and firmness, gave him an influence among the people, which he turned to the best account.

He was born in the province of Jaffnapatam, and lived upwards of forty years without any correct notions of God. By conversation and reading, he became

gradually enlightened to see the danger of resting his eternal happiness on the ceremonies of a superstition, which his better judgment had long suspected; and he began to seek a knowledge of the redemption offered to him in the Scriptures, through the atonement of Christ. He felt alarmed for his state, and earnestly sought for salvation, by grace, through faith in Jesus Christ. For upward of a year and a half he was a candidate for baptism.

On the 1st of January, 1821, he was publicly baptized by the name of Abraham, in the forty-eighth year of his age. His affecting simplicity of behaviour on that occasion will be long remembered. He became quite decided in his conduct, and most tender and kind in his attachment to us. Faithful to his trust, and affectionate in the discharge of his duty, my confidence in his future usefulness increased; and I most sincerely thanked God for granting to us so eminent a token of His approbation of our labours.

But what *we* may imagine necessary to carry on the work, the Lord may show us that He can dispense with; to teach us humility and dependence. On the 18th of July, 1821, we were informed that Abraham was sick. Mr. Hunter went to visit him, as I was engaged with other duties, and could not then go, intending to see him in the morning. He expressed himself to Mr. Hunter in a resigned and Christian spirit; and requested that I would go and see him next morning; but alas! I was not to behold poor Abraham any more in this world. During the night, he became worse, and begged his people to come and inform me; but no one dared to venture across the esplanade for that purpose, owing to the fear that prevails of passing near the gallows on which

three murderers have lately suffered. He grew still worse, and his relatives and friends brought in the heathen instruments, to perform the ceremonies used to recover sick people. When he saw this, raising himself a little, with his remaining strength, though suffering great pain, he begged them to FORBEAR. "What have I to do with these?" said he. "I have renounced heathenism. I am a Christian. I am going to my Saviour. O Lord Jesus, save me!" They inquired what sort of burial they were to think of—"Take no trouble about that," he added: "the Missionary will do all for me. Say to him, I wish to be buried as a Christian." He then spoke to them about the value of the soul, and shortly afterward died, on the morning of the 19th of July.

The steadfastness of this Convert to the last, and his resistance of the attempts to introduce foolish ceremonies, even when he had not the help of our advice in his extremity, cannot but be encouraging. He had better helps than man could afford him; and we have sufficient evidence to believe that he will be of the number, concerning whom our Lord declared, *That many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.*

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

SINCE the publication of our last Number, we have no communications from *Harmony, Tuscarora, or Seneca.*

From Union, we have a short business letter of the 9th of January. Several other letters, and the journal of the Mission for October, November, and December, were previously forwarded. They have not, however, yet been received. In this letter of the 9th of January, the superintendent says, "Since we closed our last communication, the Indians have sent in word, that one of their young men had killed a Cherokee. They request us to come and give them advice. The Messengers inform us, that

the young man is secured, and that the Chiefs expect to give him up to the Cherokees. If this should be done, it may prevent the further effusion of blood. We expect to visit their town to-morrow."

From Cataaugus, we have the Journal of the Mission from the 4th of January to the 17th of February. This Journal, embracing an account of the opening of the school, and of the conduct and progress of the pupils, as well as the favourable disposition of the Chiefs, will be read with more than ordinary interest.

Mr. William A. Thayer to the Domestic Secretary, Feb. 18, 1823.

RESPECTED AND DEAR SIR—It is with pleasure I now sit down to address you. The Cataaugus Mission School, which has so long excited the interest of some, and the opposition of others, is now in operation. You will see, by the enclosed journal, that most of the children were received on the 14th of January. The school now consists of *sixteen* pleasant and interesting scholars—ten boys and six girls—apparently happy and contented in their new situation, and making as good improvement as could be expected. May the Lord make us faithful, and enable us to train them up in his fear, and for his service.

In view of the approaching labours, we found it necessary to procure some female assistance. We soon became acquainted with Miss Lucy Beardsley, a pious young woman in the town of Eden, who kindly consented to become a sister and member of the family. We desire with gratitude to acknowledge the goodness of God, in thus providing so seasonably for us, and sending us so good a sister to share with us in the cares and trials, the hopes and pleasures, of a Missionary life. As it would have taken considerable time to send to the Board, and receive an answer, and as her services were wanted immediately, we thought proper to receive her on trial for a few months, when, if circumstances will justify it, application will be made to the Board for her appointment, as a member of this family. She has been with us about a month. We are thus far much pleased with her, and feel thankful that her heart has been inclined to engage in so good a cause.

JOURNAL OF THE MISSION.

Visit to the Indians.

Saturday, Jan. 4, 1823.—Our house being finished, and our preparations nearly completed, I visited the Indians to-day, to inform them that we would receive their children next Wednesday. They all received the information with gratitude, and said they had waited very anxiously for the school to commence. Although it had been a long time, yet they were perfectly satisfied, knowing that I had forwarded the business as fast as possible. They now wished I would not think hard, if they should delay a few days, as they had yesterday received notice to attend council in Buffalo, and as two of their principal men were appointed to go next Monday. On their return, they would stop at my house, and appoint a time for bringing the children.

Friday, Jan. 10.—The chief warrior and Jacob Johnson called to-day, on their way from Buffalo. They were much pleased with every thing they saw, and agreed to assemble their children next Tuesday.

Preparatory Exercises.

Tuesday, Jan. 14.—This is the day appointed by the Indians to bring their children. We are now expecting them. O! may the Lord, who holds all hearts in his hand, suitably affect our hearts on this interesting occasion. May we have grace and wisdom sufficient for the arduous duties before us! Last evening, feeling, in some measure, the responsibility about to devolve upon us, and our insufficiency for the great work, we, as a family, devoted the evening to prayer, with a special reference to the receiving of the Indian children under our watch and care.—

During the evening a Christian friend and neighbour came in. We told him how we were engaged. He accepted an invitation to unite with us, and most fervently addressed the throne of Grace on our behalf. It was a solemn, and, we trust, a profitable season to our souls.

Arrival of the Children.

Wednesday, Jan. 15.—Yesterday was an interesting day—quite a collection of Indians. Sleigh-load after sleigh-load, till past three o'clock. When they had all arrived, and partaken of refreshment provided for the occasion, they assembled in the school-room; and Captain Crow, one of the Chiefs, arose and spoke to the following effect:—

“Brother, this is a day of rejoicing—a day that makes our hearts glad. We thank the Great Spirit that we are permitted to meet here on this joyful occasion. It is not a year since we sent to the good Society, requesting a Christian teacher, for ourselves and our children. We soon received an answer from the Board, stating that they had considered our case, and would soon send us such a man as we wanted. We were glad when we first saw your face, and more glad every day, because we see you wish to do us good, and teach good things to us and our children.

“Brother, we thank you, we thank the Great Spirit, that you were disposed to leave father, and mother, and all friends in your country, and come and live among us. Since we first saw your face, you and we have had many difficulties to struggle with; but the Great Spirit, who orders all things well, has brought us through trials and thick darkness, to see the pleasant light of this day. We now see what our eyes have so long desired, a house prepared, and a teacher ready to instruct our children.

“Brother, you see our children; they are most of them before you. So far have we brought them up; now we take them from our arms, and give them to you. Let them be your children. We want you to be to them a father, and your wife a mother. We place great confidence in you, and we are satisfied you will not deceive us. Instruct these children in those

things you think will be useful to them, and bring them up in good white people's ways, especially in Gospel things. You have told us about Jesus Christ, the Son of the Great Spirit; tell these little ones such good things, and teach them to keep the Sabbath day, and be good—and we shall thank you, and thank you, and our children will thank you for ever.”

In reply, it was stated, that their children would be received into the family and school, upon the conditions formerly mentioned; that they should be entirely under the direction of the Board, to be continued in school from one, to two, or three years, according to their good conduct and improvement; that all the rules of the school and family should be observed in every particular; that no scholars on their own, or their friends' account, (excepting in cases of sickness,) shall go home oftener than once in three months, when there shall be a short vacation for all the children to visit their parents; that all scholars shall be regularly entered by the principal chiefs; and that they, with the parents, shall use their influence to induce the children to be obedient, and faithfully attend to the duties required of them. To this they all very cheerfully agreed. They added, that as they had given their children to the teacher, they had no further control over them till they were dismissed from the school, except by his permission.

Soon after this, the children were divested of their savage garb, and neatly attired in a plain English dress, consisting of coarse shoes and stockings; the boys in round-about coats, vests, and pantaloons made of cloth that cost 78 cents per yard, and the girls in frocks, made of factory gingham, kindly provided by the ladies of New-York. Sixteen children were presented—ten boys and six girls, between the ages of seven and fourteen years. Understanding that two of the oldest boys were addicted to stealing and drinking, and fearing their example would be a serious injury to the others, I thought it improper to receive them. The Chiefs acquiesced in my opinion. Two or three more will be brought in a few days.

The present opportunity was embraced to communicate some religious instruction, and to read some interesting accounts from the Mission Schools among the Choctaws and Cherokees. The Indians were remarkably pleased and animated. The exercises of the day and evening were closed by reading a chapter in the Word of God, and by prayer.

Most of the Indians tarried all night. This morning, before they went home, they said they had a request to make from the Pagans. There were some of them who began to see the impropriety of their conduct, and desired to know whether any of their children might be taken into the School. I told them that the Board of Managers did not wish to be partial in exercising benevolence to the Indians. They wished to do them *all* good, and to educate the children of *both parties*, as far as consistent with the funds of the Society. I observed that we had only made preparations for a limited number. Our house was not sufficiently large, nor were we otherwise prepared to take a very numerous family of children; but we would accommodate as many as we could, and receive the Pagan children upon the same condition as theirs, provided they should be entered by the Chiefs of the Christian Indians.

Friday, Jan. 17.—Two of the children, having no English names, their parents desired us to name them. One, a boy about thirteen years old, remarkably intelligent, we have named Zechariah Lewis, after the Domestic Secretary of the United Foreign Missionary Society. The other, a girl of eleven years old, we call Harriet Woolley.

Communion Sabbath.

Sabbath, Jan. 19.—Brother Harris being here to-day, he was invited to preach in this neighbourhood, and administer the Sacrament of the Lord's Supper. It was truly refreshing to our souls once more to sit down to the table of the Lord, to commemorate his dying love. It was the first opportunity we have enjoyed since leaving New-York. Precious season! and shall we enjoy the soul-reviving feast of redeeming love, and can we be selfish and wish alone the enjoyment? O, for

the enlargement of Zion's borders! O, for the salvation of the heathen! especially these precious immortals, these sons and daughters of the forest, whom God, in his holy providence, hath placed under our care! We ardently pray, and we trust that many pious souls will also pray, that they may be made trophies of redeeming grace, and heirs of eternal glory.

Visit from the Indians.

Wednesday, Jan. 29.—The Chief Warriour and several other Indians came yesterday to see the School. They brought ten bushels of grain and three small hogs. The whole of the provisions promised, they say shall be forwarded soon. They were much pleased with the appearance of the scholars, and with all our regulations.

The old Chief made a long address to the children, in which he exhorted them to obedience and strict observance of every rule; to do what was required of them, in and out of school; and (to use his expression) to be strong minded, and not think too much of their old homes, but feel that they are now at a good home, and be contented, and consider their teacher as their father, and their best friend. The Indians arrived at a late hour in the day, and tarried through the night. This morning I suggested to them the importance of coming early, and going home the same day. I told them we were always glad to see them, and thought it very proper for them to call occasionally to see their children, but as our house was small, it was inconvenient for us to have them often tarry over night; it added very much to the burden of the sisters, who had much work to do; the labour of taking care of so large a family of children, was as much or more than they could attend to, consistent with their health. I therefore requested that they would come but few at a time, and return the same day. They replied, that my request was reasonable, and their future visits should be regulated by it.

Visit from the School Inspectors.

Saturday, Feb. 1.—The School Inspectors of this town, and several Teachers,

having this day visited the District School, had the curiosity to visit the Mission School. As many people have felt unfavourable to the instruction of Indians, and thought it in vain to attempt it, I was pleased with the opportunity of manifesting to so many persons, (more than twenty,) that much improvement had already been made by Indian children, in little more than two weeks. The scholars, fourteen in number, were divided into three classes. The first class, consisting of the youngest children, very expertly read in single letters, both printing and writing; the second in words of two letters; and the third in words of three and four letters. Two of the oldest boys knew a part of the letters when they entered school. All the scholars exhibited specimens of writing on slates, of which, one of the visitors remarked, that some of them would do honour to boys who had spent months at school. They all appeared much pleased, and I trust went away satisfied that Indians are capable of improvement. A little only could be expected from a school so recently established; but, as most of the children are very intelligent, and all promising scholars, I have the confidence to believe, that a few months will witness *that* improvement *which* will be satisfactory and pleasing to the benevolent public. We need the prayers of the friends of Missions, that we may be faithful to our interesting charge, and have grace to enable us to bring up these children in the nurture and admonition of the Lord.

The school is established on the Lancasterian plan as far as practicable. It is something new in this part of the country, and pleasing to every one. The scholars are arranged on one side of the room, opposite the entrance, so that a stranger, coming in, has a commanding view of the whole. Opposite the scholars, on a desk prepared for the purpose, is placed a blank book, over which is written, in large letters, VISITERS' REGISTER. The book is prepared, that visitors, unsolicited, may record their views of the school, and thoughts of the mission in general.

Visit from a Pagan Indian and his Son.

Monday, Feb. 3.—A Pagan Indian and

his son, thirteen years old, called to-day to see the school. They appeared much pleased. The boy turned to his father, and said, "See these children how clean—how well dressed—good deal learn—and learning won't hurt me, if it don't do any good." When going away, the father said in broken English, "Me come see school, my boy, he want to look—he good boy—he like it—may be I bring him, he stay and learn." Thus are we encouraged to hope, that even from among those who have been so violently opposed to the school, many may be brought to feel the importance of having their children instructed, and brought up in the ways of righteousness.

Addition to the School.

Wednesday, Feb. 5.—Some of the principal Chiefs called to-day, to enter two more scholars. After attending to the necessary business, the Chief Warrior remarked to the children as follows:

"Children, I esteem myself your grandfather. Now hear to me, I have a few words to say to you, I want you to understand me. Look on—there are two more children come to join you in getting learning. I want you to be kind to each other, and esteem each other as own brothers and sisters; love each other, and be obedient to your teacher; not let me hear that any one undertakes to follow his own ways, and is disobedient.

"Now think it over, and look back at home, how many habits are followed there of no use? your mothers and your fathers are anxious you should obtain better habits. Now you take notice, be obedient to all in this family, and be quick in the performance of every thing required. You must esteem your teacher as your own father, and his wife as your own mother, and submit cheerfully to their will. By so doing you will gain their love. Be cautious how you speak—be cautious how you rule your temper—notice how they govern their temper and conduct, and try to imitate them. If you do this, you and they will be happy together. We, your parents, place confidence in your new father and mother, and we wish you to do the same. And with regard to your learning, be not discour-

raged, but persevere and treasure up the instruction that will be given you, that you may grow up to be useful men and women."

Capt. Crow thus addressed them: "Children, though the day is most spent, I can't help making a few words to you. I expect you will be particular to hear and understand what I say. I speak, because your fathers and mothers desired it. I want you to know and feel that they have placed you here to learn something better than old Indian ways; and that they were sick and tired of the manner they were bringing you up, when at home. It is for your welfare that you are placed here, so be encouraged to attend faithfully to what is set before you to learn, as by this, you will see what will be for your own interest. Be obedient to him who has the charge over you, and whoever he authorizes to direct you; by so doing you will gain their good will. And at the same time be kind among yourselves, and love each other. Speak to each other in a mild, sweet way, so as not to hurt the feelings of any.

"If you fulfil these directions of mine, what will be the reason why you will not be happy? We, your parents and elders feel ashamed of the habits in which we have lived, therefore we wish you to quit entirely all the Indian habits, and learn the good habits of the white people, because they are so much better, not only in learning and industry, but especially in religion. We, elders and parents, are daily from our hearts praying to the Great Spirit above, to give success in these good undertakings, and that you may grow up to be Christians, and become respected and noticed by your white Brothers, as one of themselves. Persevere, then, and attend to the instructions of your good teacher, and you will be prospered. Of this we are convinced, because he will teach you good things that will make you happy. Whatever he proposes for you to learn, take hold with strong mind, and be not discouraged. Both boys and girls, remember what I now say. I trust you will—that when I am dead, and many more, you may look back to this time, and thank the Great Spirit, that such and such elders embraced the kind offers of

the good Society, and thus brought you into this good way of living."

Another addition to the School.

Monday, Feb. 17.—One of the Chiefs, the Interpreter, and other Indians came to enter two more scholars. One of them quite a small girl, whom I thought too young to receive this winter. The other was one of the two boys that were refused at first. They said, as he had behaved very well of late, and promised to continue to do well, and was very anxious to learn, they had again brought him, hoping I would receive him. I told them that I thought the boy had not had a sufficient time to prove his amendment, and that we could not be willing to take a boy of his character, to the injury of the good children already in the family. The boy then arose and came to me, pleading to be received, and promised that he would no more be guilty of any thing wrong, but would be a good boy, and obedient in every respect. I still hesitated, almost concluded not to receive him—when one of the Indians remarked, "That I had told them, from the Word of God, that Jesus Christ stood with open arms, to receive repenting sinners. When a sinner comes to him, confessing his sins, and crying for mercy, he is not rejected. Now this boy has come to you sorry for his bad conduct, and promises to be a good boy. We beg of you to receive him—take him on trial; if he is again guilty, turn him away; we will be satisfied."

I could refuse no longer to take him upon trial, hoping that he is sincere in his promises. He appears to be a bright, intelligent boy, about fourteen years old. May the Lord bring him in reality to see the error of his ways, and open his heart to receive instruction. May his admission into the school be the happy means of reclaiming him from vice, and leading him to the Saviour of sinners.

Notices copied from the Visitors' Register.

Collins, Feb. 1, 1823.—Visited the Mission School, taught by Mr. Thayer, and considering the short time of its continuance, and pleasing and rapid progress of the pupils in the acquisition of the English language, and in reading and writing, I

was much pleased, that it so far exceeded my expectations. O could our Eastern Brethren, who are well wishers to Missions, and active in supporting them, but look away to the western country and see the fruits of their labours, they would be amply compensated. Could they but see these tawny sons and daughters of the forest, who a few days since passed along our street in their savage dress, now enter the house of God with us, and listen to the Word of Life, they would rejoice that they were the instruments of so much good.

JOHN STANCLIFT, Jun.

Feb. 1, 1823.—I never visited a School that equalled M. Thayer's in improvement for so short a time, as it has been taught.

JOHN WOODWARD.

Collins, Feb. 10.—Having visited Cataraugus Mission School, which has been in operation about three weeks, I was highly pleased with the regulations of the school and family, and especially with the performances of these interesting natives of the woods. Their proficiency is great. I was delighted with their singing. Surely every Christian will pray for the success of such an Institution. I think more good will be done by continuing this School for the benefit of the Cataraugus Indians, than by attempting to embody all the Seneca children in one School at Buffalo; and, besides, if this Mission School is continued here, it will receive considerable support from the people in this neighbourhood, which, together with what the Indians themselves do, may be otherwise withheld.

AMASA WEST,

Minister of the Gospel in Mayville.

Collins, Feb. 12, 1823.—This day I visited the Cataraugus Mission School, and was astonished to see the rapid progress these once savage youths have made. They now have the appearance of well regulated scholars. May the God of Missions bless and prosper this School, and cause that these interesting children may not only progress in human learning, but be brought to a saving knowledge of redeeming love. Surely an Institution,

watered by the prayers of so many Christians, as this is, will succeed.

AMOS ADAMS.

Collins, Feb. 14.—This day visited the Cataraugus Mission School. I was much pleased to see the astonishing improvement the scholars have made. It is enough to elate the heart of any feeling person, especially of a Christian, to witness this School and view the prospect of some of the ignorant savage children being educated in such a manner as, we hope, will make them useful members of Society.

SAMUEL BAKER.

EXPLORING TOUR.

JOURNAL OF THE REV. S. GIDDINGS.

[Concluded from the 34th page.]

MISCELLANEOUS INTELLIGENCE.

Revolutions among the Tribes.

It is but about four years since the Mahaw nation removed from their village, situated about sixty miles above the garrison on the Missouri, to the Elkhorn.

The Otto Nation formerly lived on the Missouri, about fifty miles below the mouth of the river Platt.

The Pawnee tribes were formerly one. The Pawnee Lups broke off, and removed to the North fork of the Arkansas, but being annoyed by the Iatans, they moved to their present village. After this, and within the memory of their old men, the Republics separated, and removed to the South fork of the Platt, about seventy miles South West from their present village; but being interrupted by other Indians, they again removed. The former village of the Grand Pawnees was about seventy miles below their present one, on the South side of the Platt.

The Missouries say, that their fathers lived at the mouth of the Missouri.—These tribes have a tradition that their ancestors came from a country farther East.

The Pankaws are a small tribe, living about two hundred miles up the Missouri, from the Council Bluffs.

The Mahaws, Pankaws, and Kansas, speak the same language as the Osages,

and they have a tradition, that they were formerly all one tribe.

The Otto and Missouri tribes have the same language with the Ioways, who live on Chariton River, about ninety miles north of Chariton. They were, no doubt, once one nation.

The Pawnees all speak the same language, but a more rough and aspirated language than the others I have mentioned.

Intended visit to the Kansas frustrated.

I had contemplated visiting the Kansas tribe on my return, but am informed that it will be very difficult, if not impossible, to go down on the South side of the Missouri, on account of high waters; and I have been detained so long, that there is no prospect of finding them at their village. As they speak the same language with the Osages, and are distant from eighty to an hundred miles from the Osage Mission, I think it would be proper to send some of that Mission to visit them, when the Society may think proper; and that a Mission, when established, should be a branch from the Osage Mission, and connected with it. In this way you would unite experience, and an intimate knowledge of the Indian character with a new establishment. The tribe is small, and estimated at about four hundred warriors, and the nation at about two thousand souls.

Various Notices.

I spent my time in writing, and in gathering information from the traders, until the 29th of June, when, in company with several gentlemen from the garrison, I selected the site for the establishment.

June 30.—Preached at the Garrison.

July 1.—Rode to the trading houses, and examined the country further in regard to the proposed Missionary establishment.

July 3.—Waiting for the arrival of one of the contractor's boats, in which I am calculating to descend the River to Fort Osage, and then visit the Mission family at Harmony.

July 4.—I this day heard, that the boat will not be here till the eighth or tenth of August.

Account of the Crow Indians, Rocky Mountains, and Sources of Rivers.

I conversed with a trader of respectability, who spent the winter in the Rocky Mountains, with the Crow Indians, and who returned only a few days since. He informed me, that these Indians have no fixed habitation, but remove from places as the buffalo remove. When encamped, they have four hundred and seventy lodges, covered with skins, which are estimated to contain each three warriors, and fifteen souls, making in all seven thousand and fifty. They travel into the Spanish provinces, to plunder and steal horses, and are continually at war with most of the neighbouring tribes. They reside mostly beyond the first range of the Rocky Mountains, on Yellow Stone River and its branches.

The principal branches of this River are the Horn and Powder Rivers. They rise near the head waters of the Platt, and are separated by narrow ridges of mountains. Their course is North West in the mountains for more than an hundred miles, when, meeting with other large streams, they form the Yellow Stone River, which continues a North course, bending towards the East, till it meets the Missouri, and is the main branch of that River. The distance from its source to its junction is more than three hundred miles. On some of the head waters of the Yellow Stone, sulphur is found in such abundance, that it may be taken up like the sand on the beach of the River Platt or Missouri. The mountains abound with sand-stone, free-stone, silix, and lime, and in some places granite. Volcanic matter is seen in various parts of the country; and in some places the lava has spread over large regions. For a few years past, the eruptions from the burning mountains have not been so frequent, and the fire in some has disappeared. Petrefactions abound in all parts of the country; and stumps of trees, as well as the tops lying on the ground, are turned into stone.

The mountains are generally covered with pine, spruce-pine, cedar, oak, ash, and some other kinds of timber.

The Lackakoo takes its rise near the

head waters of the North or Lup fork of the Platt, in several branches, which run for a great distance North West, and then winding round, take an Eastern direction, though very crooked and circuitous. It becomes a large river: and after running three hundred miles or more, enters into the Missouri, some distance above the Pankaws village. This river conveys the water from most of the country between the Platt and Yellow Stone, into the Missouri. It is considered to be between three and four hundred miles from the Pawnee villages to the first range of the Rocky Mountains.

The South fork of the Platt divides about one hundred and eighty miles from its junction with the Lup fork. The North fork, which is its principal stream, heads beyond the first range of the mountains. It is about one hundred feet wide, and very rapid, in passing through the notch or crevice of the mountain, until it rushes over a perpendicular precipice, forming an elegant water-fall of four hundred feet.

Departure from Council Bluffs.

July 11.—Having made preparations to travel down by land, on the trace by which I went up to the Bluffs, I set out in company with the express. We found the waters very high; and during the first three days, we were compelled to swim six large streams, and to push over our baggage upon a raft. After these first three days, we found all the streams fordable, till we came near the Missouri, where the streams were high, by reason of back water.

On the 18th we reached the Missouri; and on the 20th I arrived at Franklin.

July 22.—Preached at Franklin; and on Monday rode eighteen miles to a settlement, where, finding it necessary to recruit my horse, I remained two days, preaching, and visiting a number of sick people. I arrived on Saturday, within twenty miles of St. Charles, and preached on the Sabbath.

Arrival at St. Louis.

On the 29th I arrived at St. Louis, after experiencing great favour and continued blessings from God. Whether any good will result from my tour, is known

only to Him, who governs in equity, and has promised to his Son the heathen for an inheritance.

Such was the state of the waters, that I could not visit the Mission at Harmony, as I had contemplated, without travelling three hundred miles further, which my horse was unable, and I unwilling, to perform, at this sultry season.

ADDITIONAL REMARKS.

I subjoin a few remarks, which may be of some interest.

The Indians, in this section of country, can have no greater aversion to civilization than others. They are conscious that their support is becoming more and more precarious, and they say that in a few years there will be none.

Decrease of the Buffalo.

Many of the traders assert that buffalo are as plenty as they ever were, and that they can never be destroyed. But facts speak for themselves. Forty years since, buffalo were abundant in Illinois, for the distance of one hundred and eighty miles East of St. Louis, and were then as plenty, according to the account and tradition of the Indians, near the mountains, as they now are. Twenty years since, some were killed within five miles of St. Louis; and thirty miles West, they were in great plenty: and from the Arkansaw to the head of the Mississippi, and West to the Mountains, they filled the country. Five years since, they were common in the vicinity of the Garrison. You could rarely go from the trading houses to the Indian villages, without seeing multitudes, in the summer and spring seasons of the year; and thousands could be seen from the Indian villages. For the last two years, not one has been seen for a great distance; and during the last year not one has been seen nearer than seventy miles West of the Pawnee villages. The Indians assured me, that they are not now so numerous near the Mountains, as formerly. That a few years since, they could any where, within a few days travel, find buffalo, but that now, for months, none were to be seen. The conclusion is, that this animal has become extinct, from a larger region of country than that which they at

present occupy ; and that, in this region, they are considerably diminished. The number of Indians that subsist upon them is nearly the same as twenty years ago. Were they to kill so many continually as heretofore, in less than twenty years they would become extinct. But, it is only about eight years since buffaloe robes became an article of traffic among the Indians, high up the Missouri. The calculation is, that sixteen thousand robes are now purchased annually from the Sioux nation ; six thousand from the Pawnees ; four thousand from the Mahaw and Otto tribes ; and about four thousand from the Osage and Kansaw tribes.

Now, supposing that from the other tribes which trade in them, there are obtained twenty thousand more, which is a very small calculation, we have fifty thousand robes annually exported ; and these same tribes make use of more than they export. There are many tribes which manufacture none for sale ; yet these would use at home as many as ever, if they could obtain them. The buffaloe is an animal, if I am rightly informed, and if the Indians know the truth concerning them, that breeds but every two years, and then but one at a birth. These facts show, that within ten years buffaloe will become scarce, and that the Indians must resort to cultivating the earth, or starve.

Fatal effects of the Small Pox.

There are, among the tribes which I visited, as many children as you will find among the same number of American families. There are, however, but few old persons. A satisfactory cause for this circumstance can be assigned. An Indian informed me that, about twenty summers since, a fatal disease swept off half of the tribes, which I visited ; and that a few years after, the same disease swept off half that remained. My interpreter informed me that it was the small pox.

Directions for a Mission ascending the Missouri.

Should a Mission be sent to this country, it must proceed by water ; and the

time requisite to go from St. Louis to the Council Bluffs is sixty days, and often more time is necessary. It has, sometimes, been navigated in forty days. Horses and cattle must be procured between this and Grand River, and driven up by land. I think that as many cows and hogs as would supply the Mission would be presented as donations, if two or three of the gentlemen of the Mission were to travel up by land, and one of them a preacher. I conversed with some gentlemen, who told me they could procure several, and they thought that as many as would be wanted might be obtained.

It would be necessary that those who drive the cattle and horses, should be at St. Louis by the first of April ; and that they should leave Chariton by the last of the month. They might then arrive at the Council Bluffs before the rivers would be swollen with the rains ; otherwise, there would be no possibility of driving them up until some time in July, which would be dangerous to the health of the men.

Such is the country, and the hostility of the wolves, that it would be wholly useless to drive up hogs, till a crop of corn should be raised.

Hints to the Government, in relation to Indian presents.

May it not be expedient to encourage the Indians to cultivate the earth, by a new mode of making presents ? Instead of presents, as they are now given, let the United States give a plough and a cow to any family that would cultivate a specific number of acres of land. Let them rather be loaned, so long as they would make a good use of them ; and let them be at the disposal of the Mission.

In this case, arrangements should be made, that as many families as chose might come and settle near the Mission ; and all that would do this, and cultivate a certain quantity of corn and potatoes, should have the use of a horse and plough, and pains be taken to instruct them. Let

a family have the use of a milch cow, on condition of taking good care of it. I think that many families of the Otto and

Mahaw tribes would accept of such an offer, as soon as they should learn enough to put confidence in the Mission.

Foreign Intelligence.

INDIA.

BAPTIST BOARD OF FOREIGN MISSIONS.

BURMAN MISSION.

Mrs. Colman to a friend in Boston, dated Cox's Bazar, Dec. 1, 1821, and Feb. 7, 1822.

Having mentioned the removal of her husband and herself from Chittagong to Cox's Bazar, Mrs. Colman proceeds as follows:

The great adversary of souls perceived that our object in coming to this place aimed at the destruction of his kingdom, and he therefore excited his emissaries to expel us from his long possessed dominions. He commissioned one of his faithful servants, a Boodhist priest from Ceylon, who was here merely on a visit, to execute his designs. Although the period that he was to remain here had expired, yet hearing that an English teacher was coming to this place in order to build a house, and to preach a new religion, he awaited our arrival for the sole purpose of rendering the attempt abortive. He and all those who live in a similar monastic manner, are distinguished by wearing a yellow cloth, and are supported by the offerings of the people. They are considered objects of worship, and consequently the influence which they possess over the minds of the people is almost unlimited. Immediately on our arrival, the above mentioned priest commenced hostilities by seizing our teacher by the hair of his head, and by loading him with reproaches and threats. The teacher, who has for some time past given evidence of being a real Christian, bore the insult in a very patient manner, and gave fresh proof that he had been renewed by the Spirit of God. The next day after, a mob, consisting of several hundred people, surrounded the place where we now reside, for the purpose of

destroying our goods, and of expelling us from the town. But this blessed promise, "As thy day is so shall thy strength be," was abundantly verified. The Lord stood by us, and gave us that composure of mind which was so requisite for the occasion. His mercy was also signally displayed in quieting the angry passions of the human heart. The mob, in order the more effectually to accomplish their wicked purposes, had obtained a petty government officer to sanction their proceedings. He entered the room with the most malignant countenance, and made many attempts to induce Mr. C. to quit his seat. Finding that his efforts availed nothing, but that we both kept ourselves calmly seated, he seemed struck with astonishment, quietly seated himself, and entered into conversation. This greatly exasperated the rioters without, who used the most abusive and threatening language; accused the officer of entering into friendship with Mr. C. when he had accompanied them to assist in our expulsion. Nothing indeed could exceed their threats and revilings, or the noise and disturbance which they made. The person who conducted the mob is, we learn, a very artful, wicked man, and obtains his subsistence principally by receiving bribes. He, however, by the overruling mercy of God, was compelled to treat us in a friendly manner, and to disperse the mob without suffering them to do us any personal injury.

This defeat only served to heighten the anger and resentment of the priests, who on being informed of the event, immediately took a solemn oath, that they would not eat until we were expelled. For several days we were subject to continual alarms. Various reports reached us that the people were determined on our expulsion, and that if this could not be ef-

fected in open day, it should be done under the covert of midnight darkness. But we committed ourselves to our heavenly Father, knowing that we were safe beneath his protecting hand.

By some means the order which the magistrate promised to issue on our account was detained a number of days. Had it reached here before us, it is probable that much of the disturbance would have been prevented. However, on the 21st of November, just nine days after our arrival, to our great relief and joy, it was received. It was very satisfactory, and produced a happy effect. In the course of a few days, another very severe order was issued, accompanied by a polite and obliging letter from the judge to Mr. C. In consequence of these orders, particularly of the last, the tumult has ceased, and the people are no longer afraid to work for us. We have now the satisfaction of seeing a beginning made on the bungalow, and expect it will be completed in the course of twenty days.

Thus, you perceive, my dear Mrs. S. that we have renewed occasion to erect our Ebenezer, and to say, "Hitherto the Lord has helped us." When we reflect on his goodness towards us since we left our native country, and the repeated dangers from which he has preserved us, what reason have we to love him, and to devote ourselves exclusively to his service! We cannot express to our friends how much we consider ourselves obliged to the magistrate. It is owing, in a great measure, to his kindness, that we obtained a license from the general government, and it is doubtful whether we could even now live among this people, were it not for the decisive steps which he has taken in our behalf. In addition to the kind letter containing assurances of future protection, he has had the goodness to furnish us with a native officer, who is to be in constant attendance, and to render us any assistance that is requisite.

Account of the Females of the Country.

The Arrakanese females are exceedingly low in the scale of intellectual improvement. They are entirely destitute of a knowledge of letters, of needle work,

or of any of those employments which afford pleasure or profit to every class of females in Christian lands. Their time is principally occupied in performing the most menial services, and their conversation is confined to the most trifling and insignificant subjects. They are held in the lowest estimation by the men, and prejudices of the strongest kind exist against their education. There are two women in the place who can read a very little: but, with this exception, there is not one, from the highest to the lowest, who knows a single letter of their alphabet. The sons of a few of the richest of the Arrakanese are instructed by the priests. But the females, alas! are held fast in the chains of ignorance, learning being considered too sacred for their polluted touch. As long as they remain in this degraded state, it will be extremely difficult to convey religious instruction to their minds, to convince them of the necessity of an atonement, and of faith in Jesus Christ.

DEATH OF THE REV. JAMES COLMAN.

In writing the preceding narrative, Mrs. Colman knew not the severe affliction with which she was so soon to be visited. On the succeeding 4th of July her husband was consigned to the tomb, and she left alone in a heathen land. She returned to Chittagong on the 9th of July, and was immediately and severely attacked with the jungle fever. After her recovery, she addressed the following account of the sickness and death of her husband to his mother in New England:

Chittagong, Sept. 26, 1822.

MY DEAR MOTHER—Your letter of August 28th, 1821, was duly received. While reading the account which it contains of the death of Mr. H. Pearce, I little suspected it would so speedily fall to my lot to communicate to you intelligence of a similar nature. Alas! it is my painful duty to mention a death in which you are more deeply interested than in that of the above, and which, should you not have previously heard of it, will awaken in your bosom the tenderest sorrow. Your affectionate son, the amiable and dear beloved companion of my joys and sorrows, is no more! How trying and mysterious are the dispensations

of Providence! On the arrival of your letter, which was the 8th of June, Mr. C. was well, and enjoyed an unusual flow of spirits. He was warmly engaged in the cause of his Divine Master, and his life, to human appearance, was never more necessary. But just at this interesting period infinite wisdom saw fit to remove him. On the 28th of June he was attacked by an intermitting fever. He took such medicines as are commonly used in similar cases. They produced a good effect; and such were the favourable symptoms of his disease, and so slight his sufferings during the first five days, that neither of us apprehended the least danger. On the sixth day, however, he suddenly grew worse, and early in the evening the fever came on in a more alarming manner than it had done at any preceding time. I gave him some medicine, which considerably abated its violence. He became quite composed, and after speaking a few words to me, fell into a gentle sleep. I remained by him in a state of great anxiety, but still thought there was every appearance of his having a comfortable night; and I determined, as I saw his disorder increasing so fast, that should we both be spared until the next day, I would remove with him to Chittagong, hoping that a change of air might prove beneficial. But, alas! he was not permitted to behold the light of another sun. After remaining composed for a short time, I had the disappointment to perceive that he grew extremely restless. I awoke him, and oh! what agony of mind I felt when I found that delirium had made its approach! It was then about eleven o'clock. After this, the fever increased in a rapid and violent manner, and rendered ineffectual every effort which I made to save a life so dear to me. His sufferings were very extreme until towards the close, when it pleased God to lessen their severity. Although unable to speak, yet he seemed entirely delivered from pain, and breathed his last without a groan or a struggle.

I am sensible, my dear mother, that this event will be peculiarly trying to you. I am sure it has left me most disconsolate and afflicted. It has indeed been almost

too much for my feeble nature to sustain. But however severe our sufferings, let us rest satisfied that the event has been ordered by unerring wisdom. If God condescends to number the hairs of our head, and to take notice of even the sparrow which falleth to the ground, certainly he is not indifferent to those events which relate to the prosperity of his own kingdom. God knew perfectly well what would be the result of our going to Cox's Bazar. It was according to his holy will that there Mr. C. should be visited with sickness, and that that sickness should terminate in death. May we therefore be enabled to exercise that submission which is pleasing in his sight, and to say, with an afflicted saint of old, "Though he slay me, yet will I trust in him."

Let it also be our consolation that the dear subject of this letter was fully prepared for heaven, and that his happy spirit, now released from this world of sin and suffering, is enjoying the company of angels and glorified beings, and drinks full draughts of bliss from that river of pleasure which flows at the right hand of God and the Lamb. He did not put off the concerns of eternity until confined to a sick bed. No: while blest with health, and in the full possession of his rational powers, he made it his business to prepare for a dying hour. During the last eighteen months of his life, his mind was unusually solemn, and seemed to be under a strong presentiment that he should be early removed from this world. Frequently, when under the influence of these impressions, he has conversed in the most solemn and impressive manner respecting his own dissolution. One of these seasons in particular is deeply engraven on my memory. Coming one day from his place of retirement, he seated himself by me, and with a placid and heavenly air conversed with me concerning an early separation, and entreated me to prepare my mind for such an event, as he fully believed his time on earth was short. He remarked, the prospect of death was animating, and that he had not a desire to live but for my sake, and that of the poor heathen. You may well imagine, my dear Mother, that the subject

was then painful to my feelings; but it now affords me great satisfaction to reflect on these seasons. I believe that God was then preparing him for exactly the sudden death that awaited him, and for a state of heavenly existence.

I rejoice that you are surrounded by Christian friends, who will feel it their privilege to sympathize with you on this melancholy occasion. And may God, of his infinite mercy, pour into your bosom the balm of heavenly consolation, conduct you safely through this vale of tears, and at last may we both have a happy re-union, with our beloved friend, in that world where distracting sorrows and separations are unknown.

I remain, yours,

Very affectionately,

E. W. COLMAN.

The following extracts of letters from Dr. Price, of the Burman Mission, to the Corresponding Secretary of the Baptist Board of Missions, are copied from the Latter Day Luminary, for the months of January and March:—

Death of Mrs. Price.

Rangoon, July 12, 1822.—My dear partner enjoyed her usual health, until the extreme heat of March and April debilitated her frame, and exposed her to an attack of the dysentery, which came on about the middle of April, at first exciting but little alarm. For four or five days she kept about the house; but the disease proving obstinate, she took to her bed on Saturday the 20th of April—and after suffering a good deal of pain and distress, breathed her last on Thursday evening, the 2d of May, very calm and happy at the prospect of her change. She was buried on the following evening, alongside of Mr. Judson's little Roger—brother Hough officiating at the funeral, and a large concourse of Europeans and Burmans attending at the sad ceremony.

I am now just on the point of parting with my little daughter, who goes to Calcutta in the ship which conveys this letter. I feel hardly able to support this double separation; but I am sure it is all for the best, and hence I can say, not my will, but thine, O God, be done.

VOL. IV.

Operations for Cataracts.

On the day Mrs. Price was taken sick, I performed the operation for a cataract on both the eyes of a Burman woman, who had been blind two or three years. It happily succeeded well, so that she could, with the help of spectacles, see to read quite distinctly. This excited so much talk, that our house was soon thronged with visitors, most of whom came with diseased eyes. From morning till night the piazza was filled, and we were at last obliged to bar our doors in order to study or eat in peace. With the advice of brother Judson, I have hired Moug Hla to assist me, and have undertaken to perform for good cataracts, and all easy surgical operations. I have also the help of Moug Shwa Ba, who, since Mrs. Price's death, has hardly left my side. With the assistance of these two faithful men, I occupy not more than two or three hours a day in attending to the cases.

Favourable Prospects.

The governor's wife has sent for me twice, and I am strongly inclined to hope that the Lord is intending to grant us favour in the sight of the rulers of this land. The multiplicity of business thus heaped on me, has proved a most happy antidote to melancholy reflection; though it has necessarily very much wearied my mind, and injured my health. God's dealings have, however, been all ordered in kindness; and I am obliged, in the midst of my tears, to rejoice that God reigns—for He will do all things well.

Preparations for a journey to Ava.

Rangoon, Aug. 24, 1822.—Just on the eve of setting out for Ava, I sit down to give the Board, through you, a short sketch of the dealings of God with us since I last wrote.

July 12.—I left the ship which contained my only remaining earthly comfort, and with a heavy heart set out on my return to Rangoon. Every object on the river, viewed so lately in so different a situation, tended to increase my depression. On my way to the mission house, the dreary prospect now before me was

painted in the most glowing colours; and nothing but the love of perishing souls, and the desire of building up the kingdom of the Redeemer, could have made this dreary waste at all desirable. But blessed, for ever blessed, be the God of all grace and consolation, for the present help afforded in this as well as in every other time of need. I had scarcely arrived, and taken a brief survey of my now solitary mansion, when I was informed that an order had arrived from the king for me to come immediately to Ava. Free toleration, through the favour of government, is an end so desirable in this country, that we all feel the importance of the present opportunity as an opening of Providence to obtain this end, and we prepare, with much satisfaction, to obey the summons. My thoughts being now turned into another channel, instead of grieving at the afflictions I have sustained, I feel most thankful that things have been so ordered that I can proceed on this arduous mission without any earthly care.

July 20.—Mr. Stockdale, on mercantile business, arrives with an order from the king to bring the American doctor with him, when he returns, which he says will be in about six weeks. This order he obtained through favour, that we might not be hurried in our setting off, as we should have been by the former order.

August 7.—We presented a petition to the governor to be furnished with a boat and men to proceed to Ava. He gave no definite answer, but intimated that we should be provided for.

On our coming out of the government house we found every body looking at a great vulture who was resting his filthy carcass on the spire over the governor's golden appurtenances. This was viewed as a certain omen of destruction to his earthly glory—and all exclaimed, he will surely die. This event must shortly take place, at any rate, for he is 65 years old, and has scarcely left his bed for two weeks.

August 11.—A man of high rank arrives in a royal boat to bring me without delay into the presence of the king.

August 12.—Mr. Judson and myself

were called to the Yong-dau, (or king's court,) and informed of the arrival of the boat. We were questioned as to America; its situation, its distance, and bearing from England, its number of inhabitants, the time of my leaving, the length of the voyage, the captain's names, the diseases I cured, &c. &c., all of which were immediately put down for the king's inspection.

August 20.—The governor died, and our going is delayed.

August 25.—Our things are all put on board the king's boat, and in a day or two we expect to set out.

Arrival at Ava, and reception by the King.

Ava, Oct. 1, 1822.—It has pleased the Great Ruler of the skies, to bring us into the immediate presence of the king of Burmah. Just one year from my reaching Bengal I was introduced into the palace of the great emperor, and informed that I must make his capital my place of residence. This is an event for which we have longed and prayed—as calculated to give stability to the mission, in a land like this, where all are respected according to the notice bestowed on them by the king. Whether our anxious anticipations will be realized, is known only to Him on whose business we came, and, who, we trust, has sent us hither for good. Our reception was very gratifying. We were obliged to submit to no ceremony. As soon as the king was informed of our arrival, a royal order was issued for our immediate introduction. As we entered, with the impatience of a despotic prince, he called to know which was the doctor. We were taken into an open court, and seated on a bamboo floor, about ten feet from the chair of the monarch. "They are from the western continent," was the first remark—after which our great man delivered his account of us. We were then interrogated, as to my skill in curing eyes, cutting out wens, setting broken arms and legs—besides many other things to which my skill did not extend. Our medicines were then called for, and all my stock inspected. The surgical cases were much admired. After looking at mine, the king sent for his own; one case of which being unlike

mine, he immediately gave it into my hands to use. This I considered as equivalent to fixing me here for life. After my galvanic pile had amused the king and the courtiers for an hour, we were dismissed, with an order to look out a place we liked, and he would build a house for us. An order was also given to look up all the diseased people, and have my decision on them.

The king is a man of small stature, very straight—steps with a natural air of superiority, but has not the least appearance of it in conversation. On the contrary, he is always pleasant and good-humoured, so far as I have yet seen him. He wears a red finely striped silk cloth from his waist to his knees, and a blue and white handkerchief on his head. He has, apparently, the good of his people, as well as the glory of his kingdom, at heart; and is encouraging foreign merchants, and especially artisans, to settle in his capital. A watch-maker, at this moment, could obtain any favour he should please to ask. The same might be vouched for a chair-maker or cabinet-maker, &c., as the king has courage and wisdom enough to prefer foreign manufactures when he sees their superiority to his own. On the subject of religion, he appears, like all his people, devoted to his idols. But he has never yet persecuted for religion's sake! O that he might yet be brought to know and love the supreme GOD! SEVENTEEN MILLIONS OF PEOPLE, MAD ON THEIR IDOLS, DEMAND THE ACTIVE SYMPATHY OF A CHRISTIAN PEOPLE.

Mr. Judson writes, under date of July 1st, that the translation of the New Testament was nearly completed, and that he hoped to finish it in three or four months. The zayat, after having been almost deserted, is again visited by some of the most respectable Burmans, who appear to be earnestly inquiring. One of the converts, Mounge Nyo-dwa, has been excluded for such inattention to religion, as appeared to be inconsistent with a Christian profession. Mounge Thahlah died in the faith. A female has offered for baptism, and her case was under consideration. She is one of the Nan-dau-gong women, with whom Mrs. Judson spent many days.

MADAGASCAR.

LONDON MISSIONARY SOCIETY.

[From the *Missionary Chronicle*.]

A letter has just been received from the Rev. J. Jeffreys, dated *Tananarivoo*, June 22, 1822, informing the Directors of his safe arrival in that capitol, with Mrs. Jeffreys and the four artisans. This letter is accompanied by a journal, relating the particulars of their long and laborious journey from *Tamatave*, the sea-port where they anchored on the 6th of May, 1822, and landed on the 7th, and which they left for the interior on the 21st of that month, accompanied by J. Hastie, Esq. the British agent.

After a toilsome and tedious journey of twenty days, rendered difficult by bad, narrow roads, steep hills, lakes, rivers, &c. they came within sight of *Tananarivoo* on the 9th of June.*

"When we arrived" says Mr. Jeffreys, "at the bottom of the high hill on which the city is built, we were met by Prince Rataffe and the English officer, Mr. Brady, in their military uniform, accompanied by the two missionaries, Mr. Jones and Mr. Griffiths. When we began to ascend the hill, the guns at the top were fired. The streets (which are very narrow and irregular) were crowded by spectators. Some disciplined troops, dressed in the European style, had been drawn up in the court yard of the king's house. When we entered, the drums beat, the soldiers presented arms, and we hastened to meet King Radama, who was waiting to receive us. As we advanced, my attention was directed to two *alligators*, which had been recently taken, and which were placed one on each side the flight of steps that led to the palace.

The king received us in the most gra-

* Mr. Jeffreys, in his journal, May 14, says, "Went this morning to see the place where the mortal remains of the Rev. Mr. Bevan and his wife, and the child of the Rev. Mr. Jones, now missionary at *Tananarivoo*, are deposited. They came hither in the bad season, and soon fell victims to the endemic of the country. Well do I recollect the account of the failure of this infant mission. The circumstances of the case were indeed mournful. May the recollection stimulate to activity, and still greater exertion, those who have renewed the mission under circumstances so auspicious as the present. We are in a land of death, surrounded by the memorials of mortality; which of our party may first fall, is known only to God. May we all be prepared when the summons shall arrive!"

cious manner, and we sat down to a sumptuous dinner, served up in the European manner. Mrs. Jeffreys and myself were afterwards conducted to a house appointed for us by his majesty. The next morning the king sent us a present—a sheep, a goose, and a duck, with fifty eggs.

On the 14th of June, the four artisans were presented to the king, who directed that a piece of land, eligibly situated, should be allotted to their use, on which they might erect houses and workshops; and that each of them should have two apprentices, and a boy, to serve them.

In the postscript of a letter from the Rev. D. Jones, dated June 24, he says, “Mr. Hastie, the British agent and myself, have bought three tolerable houses, to be put up for the missionary artisans, on the spot of ground given them by the king. These cost us about two hundred and forty Spanish dollars. On the 22d, after the departure of the king to the war, Mr. Hastie procured about two thousand people from the town, at a short notice, to level the ground and prepare for putting up the houses. I was astonished to see such a multitude of people collected together, to put up the houses for the *VAZAA* (*white people*) almost in an instant. All will be finished to-day; so that the artisans may enter upon them and begin their trades immediately, and also lay out the ground annexed to their houses, for their gardens.

Thus you will perceive that both the missionaries and the artisans are completely settled; and I shall lose no time in procuring other articles necessary for the commencement of the business for which they are come, in the exercise of which they may exhibit an example of industry and morality, as well as instruct them in all things needful to make them happy, both in this world and in that to come.

“With respect to the state of the mission here, (says Mr. Jeffreys) I can affirm, from observation, and from frequent conversations with Mr. Jones and Mr. Griffiths, that our prospects are at present most promising. Much, under God, seems to depend upon king Radama, who is, no doubt, a clever man and an able states-

man: at the same time it becomes us to be modest, and not too sanguine in our expectations. A foundation seems to be laid for the great structure hereafter to be erected. I think, indeed, that all things considered, wonders have been wrought; many prejudices which seemed to be mighty barriers against the diffusion of truth, have already subsided. The king himself is so anxious for his people to receive instruction, that he sends for parents, and desires them to send their children to the missionaries. Such influence and patronage must be of immense importance in a mission like this, and may be expected to bring great numbers into the schools. At the same time, permit me to add, that the Directors should not indulge an expectation that the Mission may soon be able to support itself; it will probably be some years before this can be effected. Many things are yet wanted, particularly a Printing-press, for although we have a Lithographic-press, which will be of much use hereafter, yet a printing-press will be necessary for the purpose of printing Spelling-books, and other elementary treatises. A great quantity of paper, slates, and blank books for journals, registers, &c. are needed. We also want 200 Bibles and as many Testaments.”

We find that Mr. Jones remains in the house built for him by the king in his court-yard; another house is building for Mr. Griffith in the northern end of the town; and Mr. Jeffreys has a comfortable habitation in the southern extremity of it.

Schools.

Mr. Jeffreys, in the close of his journal, says, “This morning (June 16) at seven o’clock, went to Mr. Jones’s school to hear the children catechised. It was a pleasing sight. The children were all clean, washed and combed, most of them having white shirts and trowsers. When I entered, they were repeating a hymn after the monitor. For a moment I could fancy myself in England. Shortly after, Mr. Jones entered, and after singing a hymn, he proceeded to catechise them in the Malagash language. The catechism had been composed chiefly by himself, after the method of Dr. Watts.

"At ten o'clock, we had service in English at the house of Mr. Griffiths, who preached from Acts, viii. 38. In the afternoon the children again assembled, were catechised, and practised in singing. I have seldom seen a finer set of children, as to cleanliness and order, in any school in England. It is delightful to witness such fine beginnings in a country like this, and it is, I trust, the dawn of a glorious day. In the evening, we assembled again at Mr. Griffiths's, where Brother Jones conducted the service."

Royal Visit to the Schools.

"June 17.—It having been proposed by Mr. Hastie, and agreed upon, that there should be a public examination of the schools, his majesty, Radama, was pleased to honour us with his presence. About three in the afternoon the king came in his state dress, accompanied by two of his generals, and Mr. Hastie; Mr. Jones's school was first examined in reading, spelling, writing, and in the first rules of arithmetic. The needle-work of the girls was also exhibited. The company then adjourned to the house of Mr. Griffiths, where the children went through a similar process. The total number of children in both schools is eighty-five. After the examination was concluded, the party proceeded to the house of Mr. Hastie, where a handsome dinner was provided; when the social intercourse and good humour of old England were enjoyed in the capital of Madagascar."

BRITISH AND FOREIGN BIBLE SOCIETY.

State of the Hibernian Bible Society.

From the Sixteenth Report of the Hibernian Bible Society, the following

Summary View of that Institution is extracted:—

The total number of Bible Institutions of every description, now in connexion with your Society throughout the kingdom is, ONE HUNDRED AND FOURTEEN, being an addition of thirty-one since your last anniversary. This steady progress towards the occupation of the whole country by these beneficent Institutions, is highly encouraging. Still, much remains to be done. There are yet six counties which possess no institution in connexion with your Society, and eight more in which the Bible establishments are confined to only one town, and its immediate vicinity.

The sum received in free contributions amounts to 2616*l.* 10*s.* 6 1-2*d.* making an excess over that of last year of 1437*l.* 13*s.* 9 1-2*d.* This sum, however, is considerably diminished by sales of the Scriptures to subscribers and donors, at the reduced prices of the Society.

The receipts from the sale of the Scriptures have been 2978*l.* 14*s.* 0 1-2*d.* and from the sales of Monthly Extracts, &c. 84*l.* 7*s.* 3*d.* making the total receipts of your Committee, for the last year, 5679*l.* 11*s.* 10*d.* being 1745*l.* 16*s.* 5*d.* more than the receipts of the preceding year.

The issues from the Depository of the Society have been, during the last year, 8701 Bibles, and 11,964 Testaments, making a total of 20,665 copies. These numbers, added to those distributed in former years, make a total of 295,695 copies issued since the commencement of the Society.

Miscellanies.

EXTRACTS OF LETTERS

TO THE DOMESTIC SECRETARY.

A Gentleman at Newark, N. J. March 24, 1823.

DEAR SIR—At the request of a young Lady, I herewith transmit to you Thirty Dollars, the second donation from the avails of a school taught by herself in aid of the Missionary cause.

In this age of the church, it is found, that the chain of means, which is to operate in evangelizing the world, must be composed of innumerable small though important links.

It is necessary that means should be employed to procure means; and it is, no doubt, gratifying to many, that, in consequence of this necessity, all those, who, for want of sufficient funds, cannot be actually sent out among the heathen, may, notwithstanding,

really engage in the cause, and in no unimportant sense become Missionaries. The church at present embraces a considerable number of persons of this description. Persons, who are not only willing to spend their lives in this great work, but persons who have actually devoted themselves to the cause; and who, for want of funds, cannot at present embark. But how shall these persons engage in the work, and what can they do in behalf of Missions? I answer, with a truly Missionary spirit, they can accomplish much. There are many ways in which something may be effected; one of which is, that of teaching Missionary schools. Schools, whose avails shall, in whole, or in part, be devoted to the support of Missions. The method is simple, an experiment easy. But an experiment has been made. Already have donations to the Missionary fund proved it successful. Are there not, then, thousands of the daughters of the church, who may in this way be enabled to make frequent donations into the treasury of the Lord, which shall be returned upon them again in 'good measure, pressed down, shaken together, running over,' Does not every congregation in the American church present a field in which these schools may be established? And does not every church afford, at least, one female, who can and will gladly engage in an object so important and interesting? A double object—first, to do good to the rising generation; and secondly, to be contributing, in no small degree, to the advancement of the Kingdom of the Redeemer.

A Teacher in Ashby, Mass. Feb. 8, 1823.

DEAR SIR—At the time when the Sabbath School closed in this place last season, every member received a small book worth 2½ cents. After an appropriate address by the Rev. Mr. P., calculated to impress on their minds their responsibility to God for thus highly favouring them, I mentioned to them the great privileges they enjoyed above the many thousand heathen children as good by nature as themselves; and, to excite a sympathy in their breasts for those neglected fellow-travellers to eternity, told them, that after they had read their books, if they would hand them to me, I would forward them, or the worth of them, to the Missionaries for the benefit of heathen children. Here, Sir, are forty-three books and twenty cents in money given by the S. S. children—some chose to keep their books and pay the value, others gave their books, and as much money as the book cost.

I also inclose \$3 50 cents, avails of a charity box kept in my school in this town—the voluntary contribution of those who realised

their privileges to be great, and felt it to be their duty to contribute *something* to the relief of those who were not thus privileged.

The whole of the above donation is designed for the Osage Indians.

A Clergyman in Philadelphia, March 5, 1823.

DEAR SIR—I enclose you three dollars for the United Foreign Missionary Society, the division of a donation enclosed in an anonymous note, and put into our collection bag at the last communion, 23d of February. The services of the day were from this scripture, Psalm cxix. 38. "Stablish thy word unto thy servant, who is devoted to thy fear." The doctrine—devoting ourselves to God: Division—the servant of God devotes to God *his understanding, his will, his affections, his property.*

The following is the note:—"From a poor young man who joined your church about a year ago, and has been but a comer and goer on account of business and the times, and is unsettled yet; but finding it my duty, by an impression of mind and examination, to do something while it is called to-day, lest I should not see to-morrow, I have tried, seeing my need of greater faith, to trust that the Lord will provide. These five dollars may be used in the following way—Two dollars for the service of the church, and three for the spread of the glorious gospel. 'Let not thy right hand know what thy left hand doeth.'

A friend to (as well as yourself) prayer for revivals."

Scholarship in the Theological Seminary at Princeton.

We are happy to learn, that Mr. William Scott, a member of the First Presbyterian Church in Elizabeth Town, New-Jersey, has recently endowed a Scholarship in the Theological Seminary at Princeton, by a donation of *twenty-five hundred dollars*, the interest of which is forever to be applied to the support of a student in that Seminary.

DEATH OF THE REV. MR. NICHOLSON,
MISSIONARY AT MADRAS.

The Rev. Messrs. Loveless, Traveller, and Crisp, in a joint letter to the Secretary of the London Missionary Society, of the 2d of August, 1822, give the following account of this lamentable event:

This has been a day of anguish and fearful trembling to us all; we have been called to witness the ravage of that disease which has been so long prevalent in this country, on the person of our beloved brother and fellow-labourer, Mr. Nicholson. He died of the spasmodic cholera, after suffering most acutely about six hours. Such was the rapid progress

of the disease that he had no opportunity of saying much as to the state of his mind; indeed, when asked by one of us how he felt, he replied, "I can hardly think." Oh! what a lesson does this teach, to be prepared against the arrival of the summons, "we know not the day nor the hour." When racked with much pain, he observed, "This is harder work than preaching;" and to his wife, he said, "This to me is a trial of pain, but to you a trial of faith." He was frequently heard to exclaim, "there was need of patience;" and another time he uttered, "Heaven after all this." These, my dear Sir, are some of the short sentences gathered from the lips of our departed brother; they have left an impression upon our minds that will not be easily erased; and his sudden removal speaks loudly the necessity of preparation for the same eventful period. Mr. Nicholson was an eminent servant of Christ, his preaching talent was above mediocrity, and his services uniformly acceptable to the church. He was just becoming an efficient instrument among the natives, and we hoped, had he been spared, that benefit would have redounded to them through his labours; but our expectation, like the flower, is cut down; the church of Christ will mourn his sudden exit, and the cause of the heathen, as far as regards his individual exertions, suffer a suspense.

Oh! Sir, this awful dispensation has left a weeping widow and two fatherless children; they claim an interest in your prayers and sympathies, that the wound which has been made may be healed by Him, who is the God of the widow, and with whom the fatherless find both mercy and a refuge. An arrangement will be made, that his surviving and sorrowful partner may be made as comfortable and happy as is possible, and an account of our proceedings, with all necessary information, transmitted to you by the first opportunity. We need scarcely add, that our suffering mission claims your notice, and we trust it will not be long before our number is augmented; this is the more necessary, if you consider the pressing duties of the station, in connexion with its importance and the probability that others may be laid aside from disease, or removed by the hand of death.

Death of Mr. Thomas Brown, Missionary Printer.

In addition to the mournful list of missionary labourers or their wives, who have lately been removed by death, we have now to announce the decease of Mr. Thomas Brown, formerly of Bungay, who left England on the 31st of December, 1821, for Calcutta, where he resided some months; but his assistance being wanted at Bellary, he was proceeding to Madras, together with his family, with a view to go there; but it pleased God to call him hence while on his voyage. Mrs. Brown and children have returned to England.

DR. MIDDLETON.

In our last we mentioned the death of the Bishop of Calcutta. The following additional particulars relating to this event are copied from the London Missionary Chronicle for February, 1823.

On Wednesday, July the 3d, the Bishop and Lady went out to take an airing about an hour before sunset. On turning a corner, about half a mile from home, the sun shone full upon the Bishop. He instantly expressed a feeling of having received what is called "a stroke of the sun;" and said that he was sure he would suffer from it. The carriage immediately returned home. Severe head-ache soon came on. His lordship took strong medicine; but would not allow his physician to be sent for. He became very restless; and on going to bed, said that he never felt so before, and God only knew what the result would be.

Next day, he sat at his desk eight hours, answering some papers referred to him by government. At night, he allowed his physician to be sent for, but would see no one else—was exceedingly restless, and seemed to labour under the impression that a load of business lay upon him; and this idea did not forsake him till his death. The feverish symptoms were never violent—his pulse about 80, and only at one time 86; but the restless eagerness of his mind nothing could allay. In the evening of Monday, his physician left him with the impression that he was decidedly better; but he had not been gone long, when the Bishop became very violent, walked about in great agitation, and on being compelled to lie down, nature began to give way. His articulation soon failed. The final scene closed very rapidly, and about eleven he ceased to breathe.

His Lordship has left 5000*l.* to the college, with 500 volumes from his Library, to be selected by the principal; and, as a token of regard to the place of his early education, a like sum of money to Christ's Hospital.

BAPTIST MISSION.

Mr. THOMAS KNEB was designated as a Schoolmaster and Missionary, to assist Mr. Coultart at Kingston, in Jamaica, at Exeter, September 24th.

Mr. Knibb embarked in the same ship with Messrs. Tinson and Bourne, October 30th.

Attempts are made at several stations of the Baptist Missionary Society to establish schools for females; and though they are at present on a small scale, and in some cases opposed, yet it is believed the great object will finally be attained.

A daughter of the late Rev. S. Pearce, of Birmingham, has embarked, at her own expense, for Calcutta, with the view of assisting in the Seminary kept by some of the females of the Mission, and of aiding the concerns of the Mission.

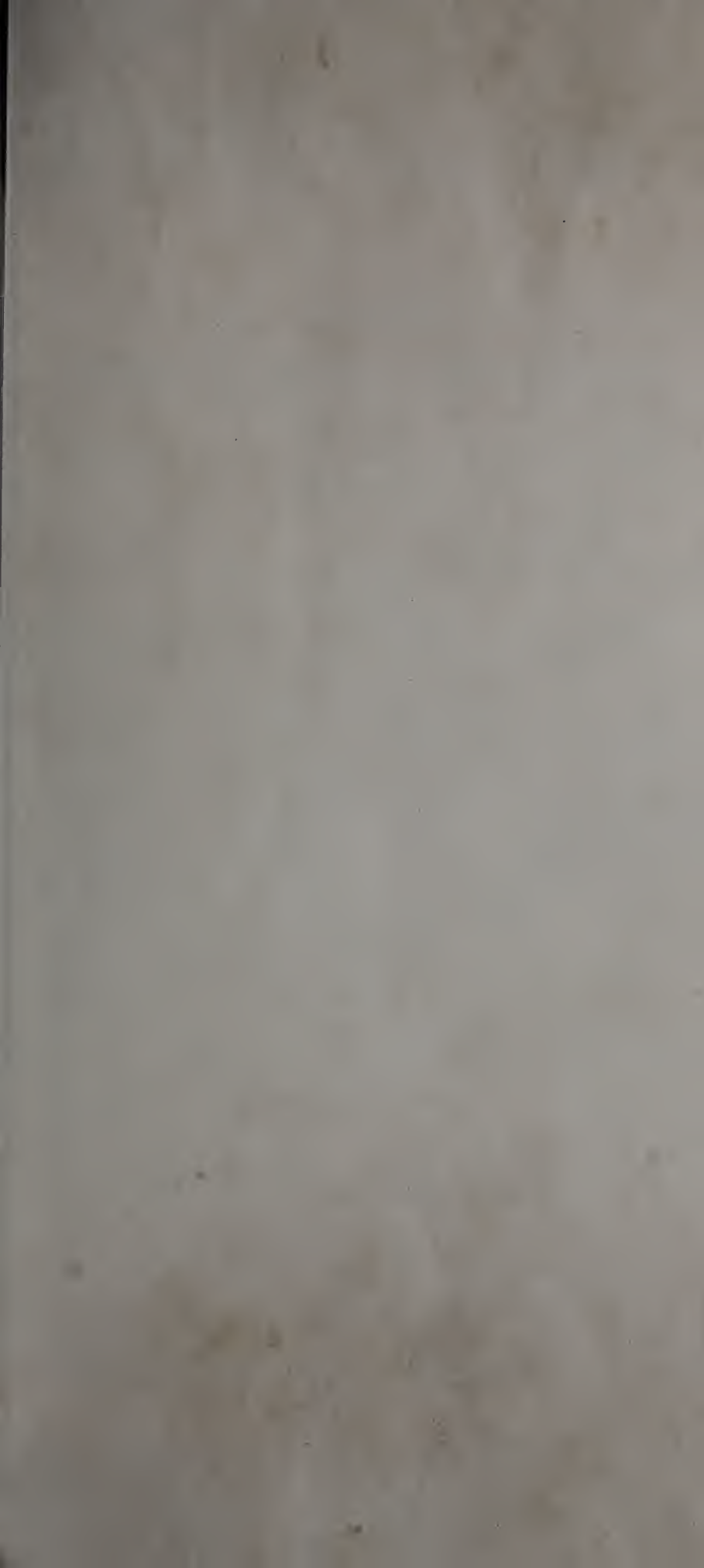
CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the Month of March, 1821.

	D. C.		D. C.
Collected in the Presbyterian Church in West-Town, Orange county, N. Y. by the Rev. Thomas Greir,		From the Auxiliary Society of English Neighbourhood, N. J. by the Rev. C. T. Demarest,	18 00
Collected in the Presbyterian Church in Parsippany, N. J. by Miss Jane M. Howell,	15 00	To constitute the Rev. John Goldsmith, of Newtown, Long-Island, a Member for Life, by a Member of his Congregation,	30 00
Collected in the Presbyterian Church in Bloomfield, N. J. by the Rev. G. N. Judd,	13 25	From the Auxiliary Society of Somerville, N. J. by Mr. Rhinier Vechte, through Mr. Peter Elmendorf,	50 00
Collected at the Monthly Concert in the Rev. Mr. M'Leod's Church in Cedar-street, N. Y. by Mr. Robert Blake, Treasurer.	20 30	Collection in the Presbyterian Church in Smithtown, Long Island, by the Rev. Richard F. Nicholl,	2 00
Collected at the Monthly Concert in the Rev. Dr. Romeyn's Church in Cedar-street, N. Y.	15 00	Collection at Monthly Concert in do. by do.	4 00
From the "Hamilton College Theological Society," part of the avails of a Missionary field cultivated by the Students belonging to the Society, by Mr. William Torrey,	23 11	From a few Ladies of the Brick Church, in New York, to constitute their Pastor, the Rev. Dr. Spring, a Member for Life,	50 00
From Mr. John Swan, annual subscription,	10 00	From a Female Society in Wantage, Sussex County, N. J. to constitute their Pastor, the Rev. Edward Allen, a Life Member, by Mrs. Elsa Stiles,	30 00
Collected at the Monthly Concert in the first Reformed Dutch Church in Philadelphia, by the Rev. Dr. Broadhead,	3 00	From the Auxiliary Society of Wantage, Sussex County, N. J. by Mr. John Stiles,	12 21
From the Auxiliary Society of Millstone, N. J. by John R. Davison, Esq.	15 00	From the Auxiliary Society of Bound-Brook, N. J. by John Ross, Esq. Treasurer,	40 00
Collected in the first Presbyterian Church in Newark, N. J. by the Rev. Dr. Richards,	30 00	Donation from John Ritchie, Esq.	5 00
Collection at the Monthly Concert in do. by do.	62 24	From the Auxiliary Society of Kinderhook, Columbia County, N. Y. by Peter Van Beuren, Treasurer,	50 00
Donation by a Lady in Newark, N. J. by do.	48 02	From the Auxiliary Society of Rhinebeck, N. Y. by the Rev. David Parker,	7 31
Avails of a Mission Box in Miss Hay's School, in do. by do.	15 00	From a Friend of Missions, the avails of a School taught in aid of the Missionary cause,	30 00
Collection in the second Congregation in Woodbridge, N. J. by do.	3 00	From the younger Members of the First Presbyterian Church in Newark, New-Jersey, principally Members of the Bible Class, to constitute their Pastor, the Rev. Dr. James Richards, a Member for Life,	30 00
Collection in the Presbyterian Congregation of Deer-Park, Orange County, N. Y. by the Rev. Thomas Greir,	6 00	From the Auxiliary Society of Fishkill, N. Y. by James Givan, Treasurer,	60 00
Avails of a fleece of Wool, by Miss Cornelius, of Somers, Westchester County, N. Y. by Miss Covert,	5 00	Donation from the Rev. Alfred Mitchell, of Norwich, Conn. by Eleazar Lord, Esq.	10 00
From the Auxiliary Society of Nyack, Rockland County, N. Y. by E. Appleby, Treasurer, through Robert Hart, Esq.	1 50	Collected by Mr. Peter Sebring, from several Members of the New-York Missionary Society,	34 00
From the Auxiliary Society of Belville, N. J. by William Stevens, Treasurer,	12 75	Collected by Do. of J. W. Kellogg, three years Subscription to this Society,	9 00
Collected at the Monthly Concert in the Church in Painted-Post, Steuben County, N. Y. by William Steele,	13 50	From the Rev. Barnabas King, of Rockaway, N. J. the amount of two Notes left in his hands by the late Mr. John Seeley, of the Great Osage Mission, and by him bequeathed to the United Foreign Missionary Society; by Colonel Joseph Jackson,	108 75
Donation by a friend of Missions,	8 75	From the Auxiliary Society of Jamaica, Long-Island, by Van Wyck Wickes, Esq. Treas.	55 00
From the Auxiliary Society of Harlingen, N. J. by Martin Voorhis, Treasurer,	15 00	From the Auxiliary Society of New-Paltz, Ulster County, N. Y. by Thomas B. Smith, President,	10 50
From the Female Reading and Sewing Society of Parsippany, N. J. by the Rev. J. Ford,	45 60	Collection in the Lutheran Church, under the care of the Rev Mr. Kranth, in Martinsburgh, Virginia, by Bernard C. Wolfe, Esq.	8 00
Collected in the Presbyterian Church of South Salem, Westchester County, N. Y. by Mr. Thomas Mead,	10 00	From the American Missionary Society of Red-Hook, Colonel Fitcher Treasurer, by the Rev. A. N. Kittle,	25 00
Collection at Monthly Concert in do. by do.	16 52		
Donation from Miss Almira Clark, by do.	9 15		
Avails of a Charity Box kept in a School in Ashley, Mass. by Mr. J. Patch,	1 00		
From the Children in a Sabbath School in do. accompanied by 43 Primers,	3 50		
Donations from a Member of the Rev. Philip C. Hay's Congregation in Newark, N. J. to constitute his Pastor Member for Life,	20		
Collected in the first Presbyterian Church in Scipio, N. Y. by the Rev. William Johnson, through James Glover, Esq.	30 00		
	11 00		
			1141 66

A FARMER AND A BLACKSMITH WANTED.

The Managers of the United Foreign Missionary Society are desirous to send, as soon as practicable, an additional Farmer to Union, and a Blacksmith to Harmony. They should be men well skilled in their respective occupations; in communion with some Christian church; and able to furnish satisfactory recommendations. It is also desirable that they should be married men, as female assistance is wanted at each station. Application for either, may be made to Z. Lewis, Dom. Sec. and Tr. U. F. M. S. New-York.





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